This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

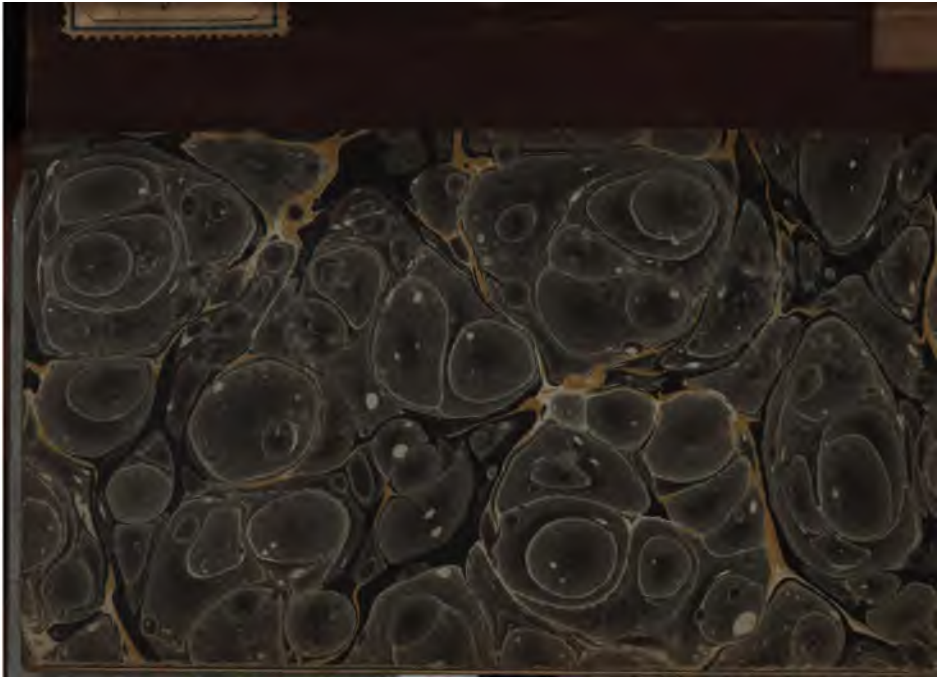
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



600085445W

ΕΥΜΕΝΙΔΕΣ.

THE

EUMENIDES

OF

ÆSCHYLUS.

WITH SHORT ENGLISH NOTES
FOR THE USE OF SCHOOLS.

OXFORD,
JOHN HENRY PARKER;
AND 377, STRAND, LONDON.
M DCCC LIV.

292 q. 111

BIBLIOTHECA · BODLEIANA ·

PRINTED BY MESSRS. PARKER, CORN-MARKET, OXFORD.

DRAMATIS PERSONÆ.

ΠΥΘΙΑΣ ΠΡΟΦΗΤΙΣ. (The Pythoness.)
ΑΠΟΛΛΩΝ. (Apollo.)
ΟΡΕΣΤΗΣ. (Orestes.)
ΚΛΥΤΑΙΜΝΗΣΤΡΑΣ ΕΙΔΩΛΟΝ. (Ghost of Clytæmnestra.)
ΧΟΡΟΣ ΕΥΜΕΝΙΔΩΝ. (Chorus of the Eumenides.)
ΑΘΗΝΑ. (Athené.)
ΠΡΟΠΟΜΠΟΙ. (Leaders of the procession.)

ΥΠΟΘΕΣΙΣ.

Ὀρέστης ἐν Δελφοῖς περιεχόμενος ὑπὸ τῶν Ἐρινύων βουλῇ Ἀπόλλωνος παρεγένετο εἰς Ἀθήνας εἰς τὸ ἱερὸν τῆς Ἀθηνᾶς· ἧς βουλῇ νικήσας κατῆλθεν εἰς Ἄργος. τὰς δὲ Ἐρινύας πραΰνας προσηγόρευσεν Εὐμενίδας. παρ' οὐδετέρῳ κεῖται ἡ μυθοποιία.

INTRODUCTION

TO THE

EUMENIDES.

In this concluding play of the Orestean trilogy, Æschylus has departed from the ordinary mythology of the Greeks, which reckoned only three Furies, and has increased them to fifteen, in order to obtain the number requisite for the formation of the Chorus, (for their position, etc., see Muller, Eumenides, § 12.) just as, in the Supplices, he has *reduced* the fifty daughters of Danaus to a like number for the same reason. This play is likewise remarkable as exhibiting a positive instance of a change of scene, of which hereafter.

In the opening scene, the Pythoness is discovered in front of the temple of Apollo at Delphi, where she is praying to the gods of the temple, and recounting their history and attributes (1—33), probably addressing the images of Earth, Themis, Phœbe, and Phœbus (Muller, § 27). She then retires into the temple, but presently returns, terror-smitten at the sight of Orestes seated on the navel-stone of the sanctuary (40), bearing the attributes of a suppliant, but surrounded by the hideous, but to her unintelligible (46—55), troop of the Furies. The interior of the

temple was laid open to view either by means of the ἐκκύκλημα (Muller, § 28, Dict. of Antiq. v. Theatre), or by the removal of a curtain which had hung down during the first part of the speech of the Pythoness.

A conversation then ensues between Apollo (who, together with Hermes, has accompanied the avenger on his fury-driven flight,) and Orestes, in which the god exhorts him not to give way to fear, as he will ever stand by him, but to hasten to Athens (79), and there await the issue of a fair trial, assigning Hermes to him as an escort (90). Orestes then quits the stage, accompanied by Hermes.

The ghost of Clytæmnestra rises (by means of the χαρώνιοι κλίμακες. Pollux iv. 19. Dict. of Antiq. *l. c.*), and she complains bitterly of the insults her spirit sustains among the shades by remaining unrevenged. Awakened by her bitter reproaches (116), the Furies hasten to seize on Orestes, but find, with rage, that he has escaped. Each encourages the other to the pursuit (140, sqq.), reproaching Apollo (149) with having invaded their ancient prerogative, and robbed them of their victim. The god, nothing moved, haughtily bids them quit his temple (179), and seek scenes more congenial to their nature (186—91). The Chorus then charge him with injustice, both in having incited Orestes to the commission of such a deed, and in interfering with them in their duty of punishing a matricide (198—213). Apollo defends the act of Orestes on various grounds (213—24), but the Chorus persist as obstinately in their determination to follow up Orestes, as Apollo does in his resolution to protect him.

"Between vss. 234 and 235 there is a long pause. First

Orestes, then the Chorus, and lastly Apollo, have each left the stage. Then all at once we are transplanted from Delphi to Athens, and must fancy a long interval of time to have elapsed, during which Orestes had passed over land and sea—a disregard of the external unities quite in the character of the Æschylean poetry. . . . With regard to the shifting of scene required by the change of place, that could easily be effected without the intervention of the curtain, since we merely step out of one temple into another; all that would be necessary was a contrivance in the centre door, to make the Omphalos disappear at the moment the statue of Pallas was brought forward" (Muller, § 30).

"The Chorus, now in the orchestra, is conceived to be in the front-court of this temple. It is also in the orchestra—certainly not on the stage—that the Areopagites subsequently made their appearance; in fact, they must have taken their seats under the amphitheatre, in the semicircular curve of the orchestra. For it is evidently the poet's design to comprise the Areopagus and the assembled Athenians as a whole, and as such they are addressed in common by the goddess in her first inauguration speech. . . and in this way the Athenian people is irresistibly drawn into the very drama, and in a manner compelled to bear a part in the action." (*ibid.*)

Orestes now enters (235), and implores that Athenê will receive him favourably, setting forth the purifications he has already undergone (cf. vs. 276, sqq. with the notes on both passages), and his consequent fitness to receive final and complete expiation and acquittal in her temple.

The Chorus, having successfully tracked him hither

(244—53), express their determination for vengeance, and descant on the impossibility of escape for a matricide (261—67) both in this world and the next (270, sqq.). Orestes replies by a full enumeration of the purifications he had already referred to, but the Chorus utterly reject his appeal, and begin a terrific hymn calculated to bind him down (*δέσμιον* vs. 306) under their incantations. They then invoke their mother, Night, to witness the insult Apollo has offered them by his interference (321), again renewing their incantation (341—8).

At length Athené appears (397), and expresses her surprise at the strange figures of the Furies. Having explained the purport of their fearful errand, they agree to refer the trial to her to conduct (435), and she calls upon Orestes to state the particulars of his life, and the reason for his appearing as a suppliant "after the manner of Ixion" (441).

Orestes, in reply, again explains the fact that he is now free from pollution, owing to his previous purifications (443—54), and, having removed that impression, he narrates his own birth and parentage, the murder of his father (460), and the manner in which Apollo had urged him to avenge it. Minerva replies, that the matter is too great for man to decide (470), and that it is out of her province to do so. She then calls upon the bystanders to form a jury, thereby virtually instituting the court of Areopagus, and bids them take the necessary oaths. After an ode has been sung, "the goddess, by voice of herald and blast of trumpet, enjoins silence during the sitting of the court (566, *sqq.*). On this occasion, no doubt, actual blasts of the

trumpet pealed through the theatre, and the well-known herald's cry, 'Ακούετε λεώ, was heard, as in court" (Muller, § 30). Apollo now appears as a witness and participator (576, 9) in the cause, and Athené introduces it (582). A series of questions and answers follow in alternate verses (587—608), till Orestes appeals to Apollo. Apollo first declares that all his oracles proceed from Jove, and that Jove's will must be obeyed (616—21), and then descants upon the ignominious treachery by which Agamemnon fell (631—5). The Chorus reply, that the conduct of Zeus in binding his own father, Satan, in chains, proves him to be an unfit judge of what filial affection should be. Apollo retorts, that to bind is very different from to slay (645—8). He then denies that the mother is the true parent of the child, and instances Minerva herself (664, sqq.) as a proof to the contrary. Minerva then enters into an account of the ancient foundation of the Areopagus, and calls upon the jury to remember their oaths, and vote conscientiously (681—710). The Eumenides exhort the people to dread their wrath, while Apollo urges the necessity of respect for his oracles, and fresh recriminations ensue between the rival powers (713, sqq.), until Athené declares her resolution to vote for Orestes (735). All are in a state of extreme anxiety, when Orestes is declared acquitted, the votes being equal (753. See Muller's Appendix on the Calculus Minervæ.) Orestes thanks the goddess and the jury (754—77), but the Chorus break forth into repeated threats of revenge (778—93, 808—22), and expressions of bitter vexation (837—46, 870—80). Minerva at length consoles them, after a long altercation, with the hope of

receiving the highest honours the country of Athens can confer, while they in turn invoke, and promise to heap, blessings upon the city (916—25, 938—948, 956—67, 976—87). The play concludes with mutual expressions of alliance and good-will.

On the change of the Furies or Semnæ into the Eumenides or benevolent spirits, the reader cannot do better than consult Muller, § 87, 8. Drake (Introd. p. 64) remarks that "the *main idea* of the whole trilogy is to shew how a curse rooted in the human race, and generating one misdeed out of another, is averted by the control of the Saviour God. The *secondary aim* is to inculcate respect for established institutions, and particularly for the Areopagus."

As to the outward appearance and dress of the Erinnyes, Æschylus seems to have had in view the Gorgon images, which were among the earliest works of Grecian, particularly Athenian, art. From these he borrowed the "snaky tresses," and the pendent tongue and grinning mouth. He has likewise given them the hideous expression peculiar to the Harpies, and the black dress which marks them for the daughters of Night. He does not (like Eur. Or. 317) give them wings, because the image of hounds (Choeph. 911, 1150) was perpetually before his view, marking, as it did, their keen and perpetual *chase* after those guilty of bloodshed.

ΕΥΜΕΝΙΔΕΣ.

ΠΥΘΙΑΣ ΠΡΟΦΗΤΙΣ.

Πρῶτον μὲν εὐχῇ τῇδε πρεσβεύω θεῶν
τὴν πρωτόμαντιν Γαῖαν· ἐκ δὲ τῆς Θέμιν,
ἣ δὴ τὸ μητρὸς δευτέρα τόδ' ἔζετο
μαντεῖον, ὡς λόγος τις· ἐν δὲ τῷ τρίτῳ
λάχει, θελούσης, οὐδὲ πρὸς βίαν τινὸς, 5
Τιτανὶς ἄλλη παῖς χθονὸς καθέζετο
Φοίβη, δίδωσι δ' ἣ γενέθλιον δόσιν
Φοίβῳ. τὸ Φοίβης δ' ὄνομ' ἔχει παρώνυμον.
λιπὼν δὲ λίμνην Δηλίαν τε χοιράδα,
κέλσας ἐπ' ἀκτὰς ναυπόρους τὰς Παλλάδος, 10
ἐς τήνδε γαῖαν ἦλθε Παρνασοῦ θ' ἕδρας.
πέμπουσι δ' αὐτὸν καὶ σεβίζουσιν μέγα
κελευθοποιοὶ παῖδες Ἡφαίστου, χθόνα
ἀνήμερον τιθέντες ἡμερωμένην.
μολόντα δ' αὐτὸν κάρτα τιμαλφεῖ λεὼς, 15
Δελφός τε χώρας τῆσδε πρυμνήτης ἄναξ.
τέχνης δέ νιν Ζεὺς ἔνθεον κτίσας φρένα
ἵζει τέταρτον τόνδε μάντιν ἐν θρόνοις·
Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός.
τούτους ἐν εὐχαῖς φροιμιάζομαι θεούς. 20
Παλλὰς προναία δ' ἐν λόγοις πρεσβεύεται.
σέβω δὲ νύμφας, ἔνθα Κωρυκὶς πέτρα
κοίλη, φίλορνις, δαιμόνων ἀναστροφή.
Βρόμιος δ' ἔχει τὸν χῶρον, οὐδ' ἀμνημονῶ,

ἐξ οὔτε Βάκχαις ἐστρατήγησεν θεὸς,
λαγὼ δίκην Πενθεῖ καταρράψας μόρον·
Πλειστοῦ τε πηγὰς καὶ Ποσειδῶνος κράτος
καλοῦσα καὶ τέλειον ὕψιστον Δία.
ἔπειτα μάντις ἐς θρόνους καθιζάνω.
καὶ νῦν τυχεῖν με τῶν πρὶν εἰσόδων μακρῷ
ἄριστα δοῖεν· κεἰ παρ' Ἑλλήνων τινὲς,
ἴτων πάλῳ λαχόντες, ὡς νομίζεται.
μαντεύομαι γὰρ ὡς ἂν ἡγῆται θεός.
ἢ δεινὰ λέξαι, δεινὰ δ' ὀφθαλμοῖς δρακεῖν
πάλιν μ' ἔπεμψεν ἐκ δόμων τῶν Λοξίου,
ὡς μήτε σωκεῖν μήτε μ' ἀκταίνειν βάσιν·
τρέχω δὲ χερσὶν, οὐ ποδωκείᾳ σκελῶν·
δείσασα γὰρ γραῦς, οὐδὲν, ἀντίπαις μὲν οὖν.
ἐγὼ μὲν ἕρπω πρὸς πολυστεφῆ μυχόν·
ὁρῶ δ' ἐπ' ὀμφαλῷ μὲν ἄνδρα θεομυσῆ
ἕδραν ἔχοντα προστρόπαιον, αἵματι
στάζοντα χεῖρας καὶ νεοσπαδὲς ξίφος
ἔχοντ', ἐλαίας θ' ὑψιγέννητον κλάδον,
λήνει μεγίστῳ σωφρόνως ἐστεμμένον,
ἀργῆτι μαλλῷ. τῇδε γὰρ τρανῶς ἐρῶ.
πρόσθεν δὲ τἀνδρὸς τοῦδε θαυμαστὸς λόχος
εὕδει γυναικῶν ἐν θρόνοισιν ἥμενος.
οὗτοι γυναῖκας, ἀλλὰ Γοργόνας λέγω·
οὐδ' αὖτε Γοργείοισιν εἰκάσω τύποις·
εἶδόν ποτ' ἤδη Φινέως γεγραμμένας
δεῖπνον φερούσας· ἄπτεροί γε μὴν ἰδεῖν
αὗται, μέλαιναι δ' ἐς τὸ πᾶν βδελύκτρυποι·
ῥέγκουσι δ' οὐ πλατοῖσι φυσιάμασιν·
ἐκ δ' ὀμμάτων λείβουσι δυσφιλῆ λίβα·
καὶ κόσμος οὔτε πρὸς θεῶν ἀγάλματα

φέρειν δίκαιος οὔτ' ἐς ἀνθρώπων στέγας.
τὸ φῦλον οὐκ ὄπωπα τῆσδ' ὁμιλίας,
οὐδ' ἥτις αἶα τοῦτ' ἐπεύχεται γένος
τρέφουσ' ἀ"ατὶ μὴ μεταστένειν πόνον.
τἀντεῦθεν ἤδη τῶνδε δεσπότῃ δόμων 60
αὐτῷ μελέσθω Λοξίᾳ μεγασθενεῖ.
ἰατρόμαντις δ' ἐστὶ καὶ τερασκόπος,
καὶ τοῖσιν ἄλλοις δωμάτων καθάρσιος.

ΑΠ. οὔτοι προδώσω· διὰ τέλους δέ σοι φύλαξ
ἐγγὺς παρεστὼς, καὶ πρόσω δ' ἀποστατῶν, 65
ἐχθροῖσι τοῖς σοῖς οὐ γενήσομαι πέπων.
καὶ νῦν ἁλούσας τάσδε τὰς μάργους ὁρᾷς.
ὕπνῳ πεσοῦσαι δ' αἱ κατάπτυστοι κόραι,
Νυκτὸς παλαιαὶ παῖδες, αἷς οὐ μίγνυται
θεῶν τις οὐδ' ἄνθρωπος οὐδὲ θήρ ποτε· 70
κακῶν δ' ἕκατι κἀγένοντ'· ἐπεὶ κακὸν
σκότον νέμονται Τάρταρόν θ' ὑπὸ χθονὸς,
μισήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων.
ὅμως δὲ φεῦγε μηδὲ μαλθακὸς γένῃ.
ἑλῶσι γάρ σε καὶ δι' ἠπείρου μακρᾶς 75
βεβῶτ' ἀν' ἀεὶ τὴν πλανοστιβῆ χθόνα,
ὑπέρ τε πόντου καὶ περιρρύτας πόλεις.
καὶ μὴ πρόκαμνε τόνδε βουκολούμενος
πόνον· μολὼν δὲ Παλλάδος ποτὶ πτόλιν
ἵζου παλαιὸν ἄγκαθεν λαβὼν βρέτας, 80
κἀκεῖ δικαστὰς τῶνδε καὶ θελκτηρίους
μύθους ἔχοντες μηχανὰς εὑρήσομεν,
ὥστ' ἐς τὸ πᾶν σε τῶνδ' ἀπαλλάξαι πόνων.
καὶ γὰρ κτανεῖν σ' ἔπεισα μητρῷον δέμας.

ΟΡ. ἄναξ Ἄπολλον, οἶσθα μὲν τὸ μάδικεῖν· 85
ἐπεὶ δ' ἐπίστᾳ, καὶ τὸ μἀμελεῖν μάθε.

σθένος δὲ ποιεῖν εὖ φερέγγυον τὸ σόν.
ΑΠ. μέμνησο, μὴ φόβος σε νικάτω φρένας.
σὺ δ', αὐτάδελφον αἷμα καὶ κοινοῦ πατρὸς,
Ἑρμῆ, φύλασσε· κάρτα δ' ὢν ἐπώνυμος 90
πομπαῖος ἴσθι, τόνδε ποιμαίνων ἐμὸν
ἱκέτην. σέβει τοι Ζεὺς τόδ' ἐκ νόμων σέβας,
ὁρμώμενον βροτοῖσιν εὐπόμπῳ τύχῃ.
ΚΛ. εὕδοιτ' ἄν, ὠή, καὶ καθευδουσῶν τί δεῖ;
ἐγὼ δ' ὑφ' ὑμῶν ὧδ' ἀπητιμασμένη 95
ἄλλοισιν ἐν νεκροῖσιν, ὧν μὲν ἔκτανον
ὄνειδος ἐν φθιτοῖσιν οὐκ ἐκλείπεται,
αἰσχρῶς δ' ἁλῶμαι· προὐννέπω δ' ὑμῖν ὅτι
ἔχω μεγίστην αἰτίαν κείνων ὕπο·
παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλτάτων, 100
οὐδεὶς ὑπέρ μου δαιμόνων μηνίεται,
κατασφαγείσης πρὸς χερῶν μητροκτόνων.
ὅρα δὲ πληγὰς τάσδε, καρδία, σέθεν.
εὕδουσα γὰρ φρὴν ὄμμασιν λαμπρύνεται.
ἐν ἡμέρᾳ δὲ μοῖρα πρόσκοπος βροτῶν. 105
ἦ πολλὰ μὲν δὴ τῶν ἐμῶν ἐλείξατε,
χοάς τ' ἀοίνους, νηφάλια μειλίγματα,
καὶ νυκτίσεμνα δεῖπν' ἐπ' ἐσχάρᾳ πυρὸς
ἔθυον, ὥραν οὐδενὸς κοινὴν θεῶν.
καὶ πάντα ταῦτα λὰξ ὁρῶ πατούμενα. 110
ὁ δ' ἐξαλύξας οἴχεται νεβροῦ δίκην,
καὶ ταῦτα κούφως ἐκ μέσων ἀρκυστάτων
ὤρουσεν, ὑμῖν ἐγκατιλλώψας μέγα.
ἀκούσαθ' ὡς ἔλεξα τῆς ἐμῆς περὶ
ψυχῆς, φρονήσατ', ὦ κατὰ χθονὸς θεαί. 115
ὄναρ γὰρ ὑμᾶς νῦν Κλυταιμνήστρα καλῶ.
ΧΟ. (μυγμός.)

ΚΛ. μύζοιτ' ἂν, ἀνὴρ δ' οἴχεται φεύγων πρόσω.
φίλοις γάρ εἰσιν οὐκ ἐμοῖς προσίκτορες.
ΧΟ. (μυγμός.) 120
ΚΛ. ἄγαν ὑπνώσσεις, κοὐ κατοικτίζεις πάθος·
φονεὺς δ' Ὀρέστης τῆσδε μητρὸς οἴχεται.
ΧΟ. (ὠγμός.)
ΚΛ. ὤζεις, ὑπνώσσεις, οὐκ ἀναστήσει τάχος;
τί σοι πέπρακται πρᾶγμα πλὴν τεύχειν κακά; 125
ΧΟ. (ὠγμός.)
ΚΛ. ὕπνος πόνος τε κύριοι συνωμόται
δεινῆς δρακαίνης ἐξεκήραναν μένος
ΧΟ. (μυγμὸς διπλοῦς ὀξύς.)
λαβὲ λαβὲ λαβὲ λαβὲ, φράζου. 130
ΚΛ. ὄναρ διώκεις θῆρα, κλαγγάνεις δ' ἅπερ
κύων μέριμναν οὔποτ' ἐκλιπὼν πόνου.
τί δρᾷς; ἀνίστω, μή σε νικάτω πόνος,
μηδ' ἀγνοήσῃς πῆμα μαλθαχθεῖσ' ὕπνῳ.
ἄλγησον ἦπαρ ἐνδίκοις ὀνείδεσι· 135
τοῖς σώφροσιν γὰρ ἀντίκεντρα γίγνεται.
σὺ δ' αἱματηρὸν πνεῦμ' ἐπουρίσασα τῷ,
ἀτμῷ κατισχναίνουσα νηδύος πυρὶ,
ἕπου, μάραινε δευτέροις διώγμασιν.
ΧΟ. ἔγειρ', ἔγειρε καὶ σὺ τήνδ', ἐγὼ δὲ σέ. 140
εὕδεις; ἀνίστω, κἀπολακτίσασ' ὕπνον,
ἰδώμεθ' εἴ τι τοῦδε φροιμίου ματᾷ.
ἰοὺ ἰοὺ, πόπαξ. ἐπάθομεν, φίλαι, στρ. α'.
ἦ πολλὰ δὴ παθοῦσα καὶ μάτην ἐγὼ,
ἐπάθομεν πάθος δυσαχὲς, ὦ πόποι, 145
ἄφερτον κακόν.
ἐξ ἀρκύων πέπτωκεν, οἴχεταί θ' ὁ θήρ.
ὕπνῳ κρατηθεῖσ' ἄγραν ὤλεσα.

ἰὼ παῖ Διὸς, ἐπίκλοπος πέλει. ἀντ. α΄.
νέος δὲ γραίας δαίμονας καθιππάσω, 150
τὸν ἱκέταν σέβων ἄθεον ἄνδρα καὶ
τοκεῦσιν πικρὸν,
τὸν μητραλοίαν δ' ἐξέκλεψας ὢν θεός.
τί τῶνδ' ἐρεῖ τις δικαίως ἔχειν;
ἐμοὶ δ' ὄνειδος ἐξ ὀνειράτων μολὸν στρ. β΄. 155
ἔτυψεν δίκαν διφρηλάτου
μεσολαβεῖ κέντρῳ
ὑπὸ φρένας, ὑπὸ λοβόν.
πάρεστι μαστίκτορος
δαΐου δαμίου 160
βαρὺ τὸ περίβαρυ κρύος ἔχειν.
τοιαῦτα δρῶσιν οἱ νεώτεροι θεοὶ ἀντ. β΄.
κρατοῦντες τὸ πᾶν δίκας πλέον·
φονολιβῆ θρόνον
περὶ πόδα, περὶ κάρα. 165
πάρεστι γᾶς ὀμφαλὸν
προσδρακεῖν αἱμάτων
βλοσυρὸν ἀρόμενον ἄγος ἔχειν.
ἐφεστίῳ δὲ μάντις ὢν μιάσματι στρ. γ΄.
μυχὸν ἔχρανας αὐτόσσυντος, αὐτόκλητος, 170
παρὰ νόμον θεῶν βρότεα μὲν τίων,
παλαιγενεῖς δὲ Μοίρας φθίσας.
κἀμοί τε λυπρὸς, καὶ τὸν οὐκ ἐκλύσεται, ἀντ. γ΄.
ὑπό τε γᾶν φυγὼν οὔ ποτ' ἐλευθεροῦται, 175
ποτιτρόπαιος ὢν δ' ἕτερον ἐν κάρᾳ
μιάστορ' ἐκ κείνου πάσεται.

ΑΠ. ἔξω, κελεύω, τῶνδε δωμάτων τάχος
χωρεῖτ', ἀπαλλάσσεσθε μαντικῶν μυχῶν, 180
μὴ καὶ λαβοῦσα πτηνὸν ἀργηστὴν ὄφιν,

χρυσηλάτου θώμιγγος ἐξορμώμενον,
ἀνῆς ὑπ' ἄλγους μέλαν' ἀπ' ἀνθρώπων ἀφρὸν,
ἐμοῦσα θρόμβους οὓς ἀφείλκυσας φόνου.
οὗτοι δόμοισι τοῖσδε χρίμπτεσθαι πρέπει· 185
ἀλλ' οὗ καρανιστῆρες ὀφθαλμωρύχοι
δίκαι, σφαγαί τε, σπέρματός τ' ἀποφθοραὶ
παίδων, κακοῦ τε χλοῦνις, ἠδ' ἀκρωνία,
λευσμόν τε καὶ μύζουσιν οἰκτισμὸν πολὺν
ὑπὸ ῥάχιν παγέντες. ἆρ' ἀκούετε 190
οἷας ἑορτῆς ἔστ' ἀπόπτυστοι θεοῖς
στέργηθρ' ἔχουσαι; πᾶς δ' ὑφηγεῖται τρόπος
μορφῆς. λέοντος ἄντρον αἱματορρόφου
οἰκεῖν τοιαύτας εἰκὸς, οὐ χρηστηρίοις
ἐν τοῖσδε πλησίοισι τρίβεσθαι μύσος. 195
χωρεῖτ' ἄνευ βοτῆρος αἰπολούμεναι.
ποίμνης τοιαύτης δ' οὔτις εὐφιλὴς θεῶν.

ΧΟ. ἄναξ Ἄπολλον, ἀντάκουσον ἐν μέρει.
αὐτὸς σὺ τούτων οὐ μεταίτιος πέλει,
ἀλλ' εἷς τὸ πᾶν ἔπραξας ὧν παναίτιος. 200

ΑΠ. πῶς δή; τοσοῦτο μῆκος ἔκτεινον λόγου.

ΧΟ. ἔχρησας ὥστε τὸν ξένον μητροκτονεῖν.

ΑΠ. ἔχρησα ποινὰς τοῦ πατρὸς πέμψαι. τί μήν;

ΧΟ. κἄπειθ' ὑπέστης αἵματος δέκτωρ νέου.

ΑΠ. καὶ προστραπέσθαι τούσδ' ἐπέστελλον δόμους. 205

ΧΟ. καὶ τὰς προπομποὺς δῆτα τάσδε λοιδορεῖς;

ΑΠ. οὐ γὰρ δόμοισι τοῖσδε πρόσφορον μολεῖν.

ΧΟ. ἀλλ' ἔστιν ἡμῖν τοῦτο προστεταγμένον.

ΑΠ. τίς ἥδε τιμή; κόμπασον γέρας καλόν.

ΧΟ. τοὺς μητραλοίας ἐκ δόμων ἐλαύνομεν. 210

ΑΠ. τί γὰρ γυναικὸς ἥτις ἄνδρα νοσφίσῃ;

ΧΟ. οὐκ ἂν γένοιθ' ὅμαιμος αὐθέντης φόνος.

ΑΠ. ἦ κάρτ' ἄτιμα, καὶ παρ' οὐδὲν ἠρκέσω
Ἥρας τελείας καὶ Διὸς πιστώματα.
Κύπρις δ' ἄτιμος τῷδ' ἀπέρριπται λόγῳ, 215
ὅθεν βροτοῖσι γίγνεται τὰ φίλτατα.
εὐνὴ γὰρ ἀνδρὶ καὶ γυναικὶ μόρσιμος
ὅρκου 'στὶ μείζων τῇ δίκῃ φρουρουμένη.
εἰ τοῖσιν οὖν κτείνουσιν ἀλλήλους χαλᾷς
τὸ μὴ τίνεσθαι μηδ' ἐποπτεύειν κότῳ, 220
οὗ φημ' Ὀρέστην σ' ἐνδίκως ἀνδρηλατεῖν.
τὰ μὲν γὰρ οἶδα κάρτα σ' ἐνθυμουμένην,
τὰ δ' ἐμφανῶς πράσσουσαν ἡσυχαιτέραν.
δίκας δὲ Παλλὰς τῶνδ' ἐποπτεύσει θεά.
ΧΟ. τὸν ἄνδρ' ἐκεῖνον οὔ τι μὴ λίπω ποτέ. 225
ΑΠ. σὺ δ' οὖν δίωκε καὶ πόνον πλέον τίθου.
ΧΟ. τιμὰς σὺ μὴ σύντεμνε τὰς ἐμὰς λόγῳ.
ΑΠ. οὐδ' ἂν δεχοίμην ὥστ' ἔχειν τιμὰς σέθεν.
ΧΟ. μέγας γὰρ ἔμπας παρὰ Διὸς θρόνοις λέγει·
ἐγὼ δ', ἄγει γὰρ αἷμα μητρῷον, δίκας 230
μέτειμι τόνδε φῶτα κἀκκυνηγετῶ.
ΑΠ. ἐγὼ δ' ἀρήξω τὸν ἱκέτην τε ῥύσομαι·
δεινὴ γὰρ ἐν βροτοῖσι κἀν θεοῖς πελει
τοῦ προστροπαίου μῆνις, εἰ προδῶ σφ' ἑκών.
ΟΡ. ἄνασσ' Ἀθάνα, Λοξίου κελεύσμασιν 235
ἥκω, δέχου δὲ πρευμενῶς ἀλάστορα,
οὐ προστρόπαιον οὐδ' ἀφοίβαντον χέρα,
ἀλλ' ἀμβλὺν ἤδη, προστετριμμένον τε πρὸς
ἄλλοισιν οἴκοις καὶ πορεύμασιν βροτῶν.
ὅμοια χέρσον καὶ θάλασσαν ἐκπερῶν, 240
σώζων ἐφετμὰς Λοξίου χρηστηρίους,
πρόσειμι δῶμα καὶ βρέτας τὸ σὸν, θεά.
αὐτοῦ φυλάσσων ἀναμένω τέλος δίκης.

ΧΟ. εἶεν· τόδ' ἐστὶ τἀνδρὸς ἐκφανὲς τέκμαρ.
ἕπου δὲ μηνυτῆρος ἀφθέγκτου φραδαῖς. 245
τετραυματισμένον γὰρ ὡς κύων νεβρὸν
πρὸς αἷμα καὶ σταλαγμὸν ἐκμαστεύομεν.
πολλοῖς δὲ μόχθοις ἀνδροκμῆσι φυσιᾷ
σπλάγχνον· χθονὸς γὰρ πᾶς πεποίμανται τόπος,
ὑπέρ τε πόντον ἀπτέροις ποτήμασιν 250
ἦλθον διώκουσ', οὐδὲν ὑστέρα νεώς.
καὶ νῦν ὅδ' ἐνθάδ' ἐστί που καταπτακών.
ὀσμὴ βροτείων αἱμάτων με προσγελᾷ.
ὅρα ὅρα μάλ' αὖ,
λεύσσετον πάντα, 255
μὴ λάθῃ φύγδα βὰς
ὁ ματροφόνος ἀτίτας.
ὅδ' αὖτε γοῦν ἀλκὰν ἔχων, περὶ βρέτει
πλεχθεὶς θεᾶς ἀμβρότου,
ὑπόδικος θέλει γενέσθαι χερῶν. 260
τὸ δ' οὐ πάρεστιν· αἷμα μητρῷον χαμαὶ,
δυσαγκόμιστον, παπαῖ,
τὸ διερὸν πέδῳ χύμενον οἴχεται.
ἀλλ' ἀντιδοῦναι δεῖ σ', ἀπὸ ζῶντος ῥοφεῖν
ἐρυθρὸν ἐκ μελέων πέλανον· ἀπὸ δὲ σοῦ 265
βοσκὰν φεροίμαν πώματος δυσπότου·
καὶ ζῶντά σ' ἰσχνάνασ' ἀπάξομαι κάτω,
ἀντίποιν' ὡς τίνῃς ματροφόνου δύας.
ὄψει δὲ κεῖ τις ἄλλος ἥλιτεν βροτῶν,
ἢ θεὸν ἢ ξένον 270
τιν' ἀσεβῶν, ἢ τοκέας φίλους,
ἔχονθ' ἕκαστον τῆς δίκης ἐπάξια.
μέγας γὰρ Ἅιδης ἐστὶν εὔθυνος βροτῶν
ἔνερθε χθονὸς,

δελτογράφῳ δὲ πάντ' ἐπωπᾷ φρενί. 275

ΦΡ. ἐγὼ διδαχθεὶς ἐν κακοῖς ἐπίσταμαι
πολλοὺς καθαρμοὺς, καὶ λέγειν ὅπου δίκη
σιγᾶν θ' ὁμοίως. ἐν δὲ τῷδε πράγματι
φωνεῖν ἐτάχθην πρὸς σοφοῦ διδασκάλου·
βρίζει γὰρ αἷμα καὶ μαραίνεται χερὸς, 280
μητροκτόνον μίασμα δ' ἔκπλυτον πέλει.
ποταίνιον γὰρ ὃν πρὸς ἑστίᾳ θεοῦ
Φοίβου καθαρμοῖς ἠλάθη χοιροκτόνοις.
πολὺς δέ μοι γένοιτ' ἂν ἐξ ἀρχῆς λόγος,
ὅσοις προσῆλθον ἀβλαβεῖ ξυνουσίᾳ. 285
[χρόνος καθαιρεῖ πάντα γηράσκων ὁμοῦ.]
καὶ νῦν ἀφ' ἁγνοῦ στόματος εὐφήμως καλῶ
χώρας ἄνασσαν τῆσδ' Ἀθηναίαν ἐμοὶ
μολεῖν ἀρωγόν· κτήσεται δ' ἄνευ δορὸς
αὐτόν τε καὶ γῆν καὶ τὸν Ἀργεῖον λεὼν, 290
πιστὸν δικαίως ἐς τὸ πᾶν τε σύμμαχον.
ἀλλ' εἴτε χώρας ἐν τόποις Λιβυστικοῖς,
Τρίτωνος ἀμφὶ χεῦμα γενεθλίου πόρου,
τίθησιν ὀρθὸν ἢ κατηρεφῆ πόδα,
φίλοις ἀρήγουσ', εἴτε Φλεγραίαν πλάκα 295
θρασὺς ταγοῦχος ὡς ἀνὴρ ἐπισκοπεῖ,
ἔλθοι, κλύει δὲ καὶ πρόσωθεν ὢν θεὸς,
ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος.

ΧΟ. οὔτοι σ' Ἀπόλλων οὐδ' Ἀθηναίας σθένος
ῥύσαιτ' ἂν ὥστε μὴ οὐ παρημελημένον 300
ἔρρειν, τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν,
ἀναίματον βόσκημα δαιμόνων, σκιάν.
οὐδ' ἀντιφωνεῖς, ἀλλ' ἀποπτύεις λόγους,
ἐμοὶ τραφείς τε καὶ καθιερωμένος;
καὶ ζῶν με δαίσεις, οὐδὲ πρὸς βωμῷ σφαγεὶς· 305

ὕμνον δ' ἀκούσει τόνδε δέσμιον σέθεν.
ἄγε δὴ καὶ χορὸν ἅψωμεν, ἐπεὶ
μοῦσαν στυγερὰν
ἀποφαίνεσθαι δεδόκηκε,
λέξαι τε λάχη τὰ κατ' ἀνθρώπους 310
ὡς ἐπινωμᾷ στάσις ἁμά,
εὐθυδίκαι θ' ἡδόμεθ' εἶναι.
τὸν μὲν καθαρὰς χεῖρας προνέμοντ'
οὔτις ἀφ' ἡμῶν μῆνις ἐφέρπει,
ἀσινὴς δ' αἰῶνα διοιχνεῖ· 315
ὅστις δ' ἀλιτὼν ὥσπερ ὅδ' ἀνὴρ
χεῖρας φονίας ἐπικρύπτει,
μάρτυρες ὀρθαὶ τοῖσι θανοῦσιν
παραγιγνόμεναι πράκτορες αἵματος
αὐτῷ τελέως ἐφάνημεν. 320
μᾶτερ, ἅ μ' ἔτικτες, ὦ μᾶτερ στρ. α'.
Νὺξ ἀλαοῖσι καὶ δεδορκόσιν
ποινὰν, κλῦθ'. ὁ Λατοῦς γὰρ ἰνίς μ' ἄτιμον τίθησι,
τόνδ' ἀφαιρούμενος πτῶκα, ματρῷον ἁ- 325
γνισμα κύριον φόνου.
ἐπὶ δὲ τῷ τεθυμένῳ
τόδε μέλος, παρακοπὰ,
παραφορὰ φρενοδαλὴς, 330
ὕμνος ἐξ Ἐρινύων,
δέσμιος φρενῶν, ἀφόρ-
μικτος, αὐονὰ βροτοῖς.
τοῦτο γὰρ λάχος διανταία ἀντ. α'.
μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν, 335
θνατῶν τοῖσιν αὐτουργίαι ξυμπέσωσιν μάταιαι,
τοῖς ὁμαρτεῖν, ὄφρ' ἂν γᾶν ὑπέλθῃ θανὼν δ'

οὐκ ἄγαν ἐλεύθερος. 340
ἐπὶ δὲ τῷ τεθυμένῳ
τόδε μέλος, παρακοπὰ,
παραφορὰ φρενοδαλὴς,
ὕμνος ἐξ Ἐρινύων,
δέσμιος φρενῶν, ἀφόρ- 345
μικτος, αὐονὰ βροτοῖς.
γιγνομέναισι λάχη τάδ' ἐφ' ἁμὶν ἐκράνθη· στρ. β'.
ἀθανάτων δ' ἀπέχειν χέρας, οὐδέ τις ἐστὶ 350
συνδαίτωρ μετάκοινος.
παλλεύκων δὲ πέπλων
ἄμοιρος, ἄκληρος ἐτύχθην.
δωμάτων γὰρ εἱλόμαν
ἀνατροπὰς, ὅταν Ἄρης 355
τιθασὸς ὢν φίλον ἕλῃ·
ἐπὶ τὸν, ὦ, διόμεναι
κρατερὸν ὄνθ', ὁμοίως
μαυροῦμεν ὑφ' αἵματος νέου.
σπευδόμεναι δ' ἀφελεῖν τινὰ τάσδε μερίμνας, ἀντ. β'.
θεῶν δ' ἀτέλειαν ἐμαῖσι λιταῖς ἐπικραίνειν, 361
μηδ' εἰς ἄγκρισιν ἐλθεῖν.
Ζεὺς γὰρ αἱματοσταγὲς 365
ἀξιόμισον ἔθνος τόδε λέσχας
ἃς ἀπηξιώσατο.
μάλα γὰρ οὖν ἁλομένα
ἄγκαθεν βαρυπεσῆ
καταφέρω ποδὸς ἀκμὰν, 370
σφαλερὰ τανυδρόμοις
κῶλα, δύσφορον ἅταν.
δόξαι τ' ἀνδρῶν καὶ μάλ' ὑπ' αἰθέρι σεμναὶ στρ. γ'.
τακόμεναι κατὰ γᾶν μινύθουσιν ἄτιμοι 374

ἀμετέραις ἐφόδοις μελανείμοσιν ὀρχησμοῖς τ'
ἐπιφθόνοις ποδός.
πίπτων δ' οὐκ οἶδεν τόδ' ὑπ' ἄφρονι λύμᾳ. ἀντ. γ'.
τοῖον ἐπὶ κνέφας ἀνδρὶ μύσος πεπόταται,
καὶ δνοφεράν τιν' ἀχλὺν κατὰ δώματος αὐδᾶ-
ται πολύστονος φάτις. 380
μένει γάρ· εὐμήχανοι στρ. δ'.
δὲ καὶ τέλειοι, κακῶν
τε μνήμονες σεμναὶ,
καὶ δυσπαρήγοροι βροτοῖς,
ἄτιμ' ἀτίετα διόμεναι 385
λάχη θεῶν διχοστατοῦντ'
ἀναλίῳ λάπᾳ, δυσοδοπαίπαλα
δερκομένοισι καὶ δυσομμάτοις ὁμῶς.
τίς οὖν τάδ' οὐχ ἅζεταί ἀντ. δ'.
τε καὶ δέδοικεν βροτῶν, 390
ἐμοῦ κλύων θεσμὸν
τὸν μοιρόκραντον ἐκ θεῶν
δοθέντα τέλεον; ἐπὶ δέ μοι
γέρας παλαιὸν, οὐδ'
ἀτιμίας κυρῶ, καίπερ ὑπὸ χθόνα 395
τάξιν ἔχουσα καὶ δυσάλιον κνέφας.
ΙΘ. πρόσωθεν ἐξήκουσα κληδόνος βοὴν,
ἀπὸ Σκαμάνδρου γῆν καταφθατουμένη,
ἣν δῆτ' Ἀχαιῶν ἄκτορές τε καὶ πρόμοι,
τῶν αἰχμαλώτων χρημάτων λάχος μέγα, 400
ἔνειμαν αὐτόπρεμνον ἐς τὸ πᾶν ἐμοὶ,
ἐξαίρετον δώρημα Θησέως τόκοις·
ἔνθεν διώκουσ' ἦλθον ἄτρυτον πόδα,
πτερῶν ἄτερ ῥοιβδοῦσα κόλπον αἰγίδος,
πώλοις ἀκμαίοις τόνδ' ἐπιζεύξασ' ὄχυν. 405

καινὴν δ' ὁρῶσα τήνδ' ὁμιλίαν χθονὸς
ταρβῶ μὲν οὐδὲν, θαῦμα δ' ὄμμασιν πάρα.
τίνες ποτ' ἐστέ; πᾶσι δ' ἐς κοινὸν λέγω,
βρέτας τε τοὐμὸν τῷδ' ἐφημένῳ ξένῳ,
ὑμᾶς θ' ὁμοίας οὐδενὶ σπαρτῶν γένει, 410
οὔτ' ἐν θεαῖσι πρὸς θεῶν ὁρωμένας
οὔτ' οὖν βροτείοις ἐμφερεῖς μορφώμασι.
λέγειν δ' ἄμορφον ὄντα τοὺς πέλας κακῶς
πρόσω δικαίων ἠδ' ἀποστατεῖ θέμις.

ΧΟ. πεύσει τὰ πάντα συντόμως, Διὸς κόρη. 415
ἡμεῖς γάρ ἐσμεν Νυκτὸς αἰανῆς τέκνα.
Ἀραὶ δ' ἐν οἴκοις γῆς ὑπαὶ κεκλήμεθα.

ΑΘ. γένος μὲν οἶδα κληδόνας τ' ἐπωνύμους.

ΧΟ. τιμάς γε μὲν δὴ τὰς ἐμὰς πεύσει τάχα.

ΑΘ. μάθοιμ' ἄν, εἰ λέγοι τις ἐμφανῆ λόγον. 420

ΧΟ. βροτοκτονοῦντας ἐκ δόμων ἐλαύνομεν.

ΑΘ. καὶ τῷ κτανόντι ποῦ τὸ τέρμα τῆς φυγῆς;

ΧΟ. ὅπου τὸ χαίρειν μηδαμοῦ νομίζεται.

ΑΘ. ἢ καὶ τοιαύτας τῷδ' ἐπιρροιζεῖς φυγάς;

ΧΟ. φονεὺς γὰρ εἶναι μητρὸς ἠξιώσατο. 425

ΑΘ. ἄλλης ἀνάγκης οὔτινος τρέων κότον;

ΧΟ. ποῦ γὰρ τοσοῦτο κέντρον ὡς μητροκτονεῖν;

ΑΘ. δυοῖν παρόντοιν ἥμισυς λόγος πάρα.

ΧΟ. ἀλλ' ὅρκον οὐ δέξαιτ' ἄν, οὐ δοῦναι θελει.

ΑΘ. κλύειν δικαίως μᾶλλον ἢ πρᾶξαι θέλεις. 430

ΧΟ. πῶς δὴ, δίδαξον· τῶν σοφῶν γὰρ οὐ πένει.

ΑΘ. ὅρκοις τὰ μὴ δίκαια μὴ νικᾶν λέγω.

ΧΟ. ἀλλ' ἐξέλεγχε, κρῖνε δ' εὐθεῖαν δίκην.

ΑΘ. ἢ κἀπ' ἐμοὶ τρέποιτ' ἂν αἰτίας τέλος;

ΧΟ. πῶς δ' οὔ; σέβουσαί γ' ἀξίαν ἐπαξίων. 435

ΑΘ. τί πρὸς τάδ' εἰπεῖν, ὦ ξέν', ἐν μέρει θελεις;

λέξας δὲ χώραν καὶ γένος καὶ ξυμφορὰς
τὰς σὰς, ἔπειτα τόνδ' ἀμυναθοῦ ψόγον·
εἴπερ πεποιθὼς τῇ δίκῃ βρέτας τόδε
ἥσαι φυλάσσων ἑστίας ἐμῆς πέλας, 440
σεμνὸς προσίκτωρ, ἐν τρόποις Ἰξίονος·
τούτοις ἀμείβου πᾶσιν εὐμαθές τί μοι.

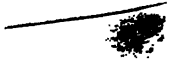
ΟΡ. ἄνασσ' Ἀθάνα, πρῶτον ἐκ τῶν ὑστάτων
τῶν σῶν ἐπῶν μέλημ' ἀφαιρήσω μέγα.
οὐκ εἰμὶ προστρόπαιος, οὐδ' ἔχει μύσος 445
πρὸς χειρὶ τῇμῇ τὸ σὸν ἐφημένου βρέτας.
τεκμήριον δὲ τῶνδέ σοι λέξω μέγα·
ἄφθογγον εἶναι τὸν παλαμναῖον νόμος,
ἔς τ' ἂν πρὸς ἀνδρὸς αἵματος καθαρσίου
σφαγαὶ καθαιμάξωσι νεοθήλου βοτοῦ. 450
πάλαι πρὸς ἄλλοις ταῦτ' ἀφιερώμεθα
οἴκοισι καὶ βοτοῖσι καὶ ῥυτοῖς πόροις.
ταύτην μὲν οὕτω φροντίδ' ἐκποδὼν λέγω.
γένος δὲ τοὐμὸν ὡς ἔχει πεύσει τάχα.
Ἀργεῖός εἰμι, πατέρα δ' ἱστορεῖς καλῶς, 455
Ἀγαμέμνον' ἀνδρῶν ναυβατῶν ἁρμόστορα·
ξὺν ᾧ σὺ Τροίαν ἄπολιν Ἰλίου πόλιν
ἔθηκας. ἔφθιθ' οὗτος οὐ καλῶς, μολὼν
ἐς οἶκον· ἀλλά νιν κελαινόφρων ἐμὴ
μήτηρ κατέκτα, ποικίλοις ἀγρεύμασι 460
κρύψασα, λουτρὼν ἐξεμαρτύρει φόνον.
κἀγὼ κατελθὼν, τὸν πρὸ τοῦ φεύγων χρόνον,
ἔκτεινα τὴν τεκοῦσαν, οὐκ ἀρνήσομαι,
ἀντικτόνοις ποιναῖσι φιλτάτου πατρός.
καὶ τῶνδε κοινῇ Λοξίας ἐπαίτιος, 465
ἄλγη προφωνῶν ἀντίκεντρα καρδίᾳ,
εἰ μή τι τῶνδ' ἔρξαιμι τοὺς ἐπαιτίους.

σύ τ' εἰ δικαίως εἴτε μὴ κρῖνον δίκην·
πράξας γὰρ ἐν σοὶ πανταχῇ τάδ' αἰνέσω.
ΑΘ. τὸ πρᾶγμα μεῖζον ἤ τις οἴεται τόδε 470
βροτὸς δικάζειν· οὐδὲ μὴν ἐμοὶ θέμις
φόνου διαιρεῖν ὀξυμηνίτου δίκας.
ἄλλως τε καὶ σὺ μὲν κατηρτυκὼς ὅμως
ἱκέτης προσῆλθες καθαρὸς ἀβλαβὴς δόμοις.
ὅμως δ' ἄμομφον ὄντα σ' αἱροῦμαι πόλει. 475
αὗται δ' ἔχουσι μοῖραν οὐκ εὐπέμπελον,
καὶ μὴ τυχοῦσαι πράγματος νικηφόρου,
χώρᾳ μεταῦθις ἰὸς ἐκ φρονημάτων
πέδοι πεσὼν ἄφερτος αἰανὴς νόσος.
τοιαῦτα μὲν τάδ' ἐστίν· ἀμφότερα μένε 480
πέμπειν τε δυσπήμαντ' ἀμηχάνως ἐμοί.
ἐπεὶ δὲ πρᾶγμα δεῦρ' ἐπέσκηψεν τόδε,
φόνων δικαστὰς ὁρκίων αἱρουμένους
θεσμὸν τὸν εἰς ἅπαντ' ἐγὼ θήσω χρόνον.
ὑμεῖς δὲ μαρτύριά τε καὶ τεκμήρια 485
καλεῖσθ' ἀρωγὰ τῆς δίκης ὁρκώματα.
κρίνασα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα
ἥξω, διαιρεῖν τοῦτο πρᾶγμ' ἐτητύμως,
ὅρκον περῶντας μηδὲν ἔκδικον φρενίν.
ΧΟ. νῦν καταστροφαὶ νέων στρ. α'. 490
θεσμίων, εἰ κρατήσει δίκα τε καὶ βλάβα
τοῦδε μητροκτόνου.
πάντας ἤδη τόδ' ἔργον εὐχερείᾳ συναρμόσει
βροτούς. 495
πολλὰ δ' ἔτυμα παιδότρωτα
πάθεα προσμένει τοκεῦ-
σιν, μετά τ' αὖθις ἐν χρόνῳ.
οὔτε γὰρ βροτοσκόπων ἀντ. α'.

μαινάδων τῶνδ' ἐφέρψει κοτος τις ἐργμάτων· 500
πάντ' ἐφήσω μόρον.
πεύσεται δ' ἄλλος ἄλλοθεν, προφωνῶν τὰ τῶν πέλας κακὰ
λῆξιν ὑπόδοσίν τε μόχθων 505
ἄκεά τ' οὐ βέβαια· τλά-
μων δὲ μάταν παρηγορεῖ.
μηδέ τις κικλησκέτω στρ. β'.
ξυμφορᾷ τετυμμένος,
τοῦτ' ἔπος θροούμενος, · 510
ὦ δίκα, ὦ θρόνοι τ' Ἐρινύων.
ταῦτά τις τάχ' ἂν πατὴρ
ἢ τεκοῦσα νεοπαθὴς
οἶκτον οἰκτίσαιτ', ἐπει- 515
δὴ πίτνει δόμος δίκας.
ἔσθ' ὅπου τὸ δεινὸν εὖ ἀντ. β'.
καὶ φρενῶν ἐπίσκοπον
δεῖ μένειν καθήμενον.
ξυμφέρει σωφρονεῖν ὑπὸ στένει. 520
τίς δὲ μηδὲν ἐν φάει
καρδίας ἀνατρέφων
ἢ πόλις βροτός θ' ὁμοί-
ως ἔτ' ἂν σέβοι δίκαν; 525
μήτ' ἄναρκτον βίον στρ. γ'.
μήτε δεσποτούμενον
αἰνέσῃς. παντὶ μέσῳ τὸ κράτος θεὸς ὤπασεν,
ἄλλ' ἄλλα δ' ἐφορεύει. 530
ξύμμετρον δ' ἔπος λέγω,
δυσσεβίας μὲν ὕβρις τέκος ὡς ἐτύμως·
ἐκ δ' ὑγιείας 535
φρενῶν ὁ πᾶσιν φίλος

καὶ πολύευκτος ὄλβος.
ἐς τὸ πᾶν δέ σοι λέγω, ἀντ. γ'.
βωμὸν αἴδεσαι δίκας·
μηδέ νιν κέρδος ἰδὼν ἀθέῳ ποδὶ λὰξ ἀτί- 540
σῃς· ποινὰ γὰρ ἐπέσται,
κύριον μένει τέλος.
πρὸς τάδε τις τοκέων σέβας εὖ προτίων, 545
καὶ ξενοτίμους
ἐπιστροφὰς δωμάτων
αἰδόμενός τις ἔστω.
ἑκὼν δ' ἀνάγκας ἄτερ στρ. δ'. 550
δίκαιος ὢν οὐκ ἄνολβος ἔσται·
πανώλεθρος δ' οὔ ποτ' ἂν γένοιτο.
τὸν ἀντίτολμον δέ φαμι παρβάταν
τὰ πολλὰ παντόφυρτ' ἄνευ δίκης
βιαίως ξὺν χρόνῳ καθήσειν, 555
λαῖφος ὅταν λάβῃ πόνος θραυομένας κεραίας.
καλεῖ δ' ἀκούοντας οὐ- ἀντ. δ'.
δὲν ἐν μέσᾳ δυσπαλεῖ τε δίνᾳ·
γελᾷ δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ, 560
τὸν οὔποτ' αὐχοῦντ' ἰδὼν ἀμηχάνοις
δύαις λαπαδνὸν, οὐδ' ὑπερθέοντ' ἄκραν·
δι' αἰῶνος δὲ τὸν πρὶν ὄλβον
ἕρματι προσβαλὼν δίκας ἄλετ' ἄκλαυστος, αἴστος.
ΑΘ. κήρυσσε, κῆρυξ, καὶ στρατὸν κατειργαθοῦ. 566
ἥ τ' οὖν * * * διάτορος Τυρσηνικὴ
σάλπιγξ, βροτείου πνεύματος πληρουμένη,
ὑπέρτονον γήρυμα φαινέτω στρατῷ.
πληρουμένου γὰρ τοῦδε βουλευτηρίου 570
σιγᾶν ἀρήγει καὶ μαθεῖν θεσμοὺς ἐμοὺς
πόλιν τε πᾶσαν ἐς τὸν αἰανῆ χρόνον

καὶ τόνδ', ὅπως ἂν εὖ καταγνωσθῇ δίκη.
ΧΟ. ἄναξ Ἄπολλον, ὧν ἔχεις αὐτὸς κράτει.
τί τοῦδε σοὶ μέτεστι πράγματος λέγε. 575
ΑΠ. καὶ μαρτυρήσων ἦλθον· ἔστι γὰρ δόμων
ἱκέτης ὅδ' ἀνὴρ καὶ δόμων ἐφέστιος
ἐμῶν· φόνου δὲ τοῦδ' ἐγὼ καθάρσιος,
καὶ ξυνδικήσων αὐτός· αἰτίαν δ' ἔχω
τῆς τοῦδε μητρὸς τοῦ φόνου. σὺ δ' εἴσαγε 580
ὅπως τ' ἐπίστᾳ τήνδε κύρωσον δίκην.
ΑΘ. ὑμῶν ὁ μῦθος, εἰσάγω δὲ τὴν δίκην.
ὁ γὰρ διώκων πρότερος ἐξ ἀρχῆς λέγων
γένοιτ' ἂν ὀρθῶς πράγματος διδάσκαλος.
ΧΟ. πολλαὶ μέν ἐσμεν, λέξομεν δὲ συντόμως. 585
ἔπος δ' ἀμείβου πρὸς ἔπος ἐν μέρει τιθείς.
τὴν μητέρ' εἰπὲ πρῶτον εἰ κατέκτονας.
ΟΡ. ἔκτεινα· τούτου δ' οὔτις ἄρνησις πέλει.
ΧΟ. ἓν μὲν τόδ' ἤδη τῶν τριῶν παλαισμάτων.
ΟΡ. οὐ κειμένῳ πω τόνδε κομπάζεις λόγον. 590
ΧΟ. εἰπεῖν γε μέντοι δεῖ σ' ὅπως κατέκτανες.
ΟΡ. λέξω. ξιφουλκῷ χειρὶ πρὸς δέρην τεμών.
ΧΟ. πρὸς τοῦ δ' ἐπείσθης καὶ τίνος βουλεύμασι;
ΟΡ. τοῖς τοῦδε θεσφάτοισι· μαρτυρεῖ δέ μοι.
ΧΟ. ὁ μάντις ἐξηγεῖτό σοι μητροκτονεῖν; 595
ΟΡ. καὶ δεῦρό γ' ἀεὶ τὴν τύχην οὐ μέμφομαι.
ΧΟ. ἀλλ' εἴ σε μάρψει ψῆφος, ἄλλ' ἐρεῖς τάχα.
ΟΡ. πέποιθ', ἀρωγὰς δ' ἐκ τάφου πέμπει πατήρ.
ΧΟ. νεκροῖσί νυν πέπεισθι μητέρα κτανών.
ΟΡ. δυοῖν γὰρ εἶχε προσβολὰς μιασμάτοιν. 600
ΧΟ. πῶς δή; δίδαξον τοὺς δικάζοντας τάδε.
ΟΡ. ἀνδροκτονοῦσα πατέρ' ἐμὸν κατέκτανε.
ΧΟ. τοιγὰρ σὺ μὲν ζῇς, ἡ δ' ἐλευθέρα φόνου.



ΟΡ. τί δ' οὐκ ἐκείνην ζῶσαν ἤλαυνες φυγῇ ;
ΧΟ. οὐκ ἦν ὅμαιμος φωτὸς ὃν κατέκτανεν. 605
ΟΡ. ἐγὼ δὲ μητρὸς τῆς ἐμῆς ἐν αἵματι ;
ΧΟ. πῶς γάρ σ' ἔθρεψεν ἐντὸς, ὦ μιαιφόνε,
ζώνης ; ἀπεύχει μητρὸς αἷμα φίλτατον ;
ΟΡ. ἤδη σὺ μαρτύρησον. ἐξηγοῦ δέ μοι,
Ἄπολλον, εἴ σφε σὺν δίκῃ κατέκτανον. 610
δρᾶσαι γὰρ ὥσπερ ἐστὶν οὐκ ἀρνούμεθα·
ἀλλ' εἰ δικαίως εἴτε μὴ τῇ σῇ φρενὶ
δοκεῖ τόδ' αἷμα κρῖνον, ὡς τούτοις φράσω.
ΑΠ. λέξω πρὸς ὑμᾶς τόνδ' Ἀθηναίας μέγαν
θεσμὸν δικαίως, μάντις ὢν δ' οὐ ψεύσομαι. 615
οὐπώποτ' εἶπον μαντικοῖσιν ἐν θρόνοις,
οὐκ ἀνδρὸς, οὐ γυναικὸς, οὐ πόλεως πέρι,
ὃ μὴ κελεύσαι Ζεὺς Ὀλυμπίων πατήρ.
τὸ μὲν δίκαιον τοῦθ', ὅσον σθένει, μαθεῖν,
βουλῇ πιφαύσκω δ' ὕμμ' ἐπισπέσθαι πατρός. 620
ὅρκος γὰρ οὔτι Ζηνὸς ἰσχύει πλέον.
ΧΟ. Ζεὺς, ὡς λέγεις σὺ, τόνδε χρησμὸν ὤπασε,
φράζειν Ὀρέστῃ τῷδε τὸν πατρὸς φόνον
πράξαντα μητρὸς μηδαμοῦ τιμὰς νέμειν ;
ΑΠ. οὐ γάρ τι ταυτὸν ἄνδρα γενναῖον θανεῖν 625
διοσδότοις σκήπτροισι τιμαλφούμενον,
καὶ ταῦτα πρὸς γυναικὸς, οὔ τι θουρίοις
τόξοις ἐκηβόλοισιν, ὥστ' Ἀμαζόνος,
ἀλλ' ὡς ἀκούσει Παλλὰς οἵ τ' ἐφήμενοι
ψήφῳ διαιρεῖν τοῦδε πράγματος πέρι. 630
ἀπὸ στρατείας γάρ νιν ἠμποληκότα
τὰ πλεῖστ' ἀμείνον' εὔφροσιν δεδεγμένη
δροίτῃ, περῶντι λουτρὰ, κἀπὶ τέρματι
φᾶρος παρεσκήνωσεν, ἐν δ' ἀτέρμονι

κόπτει πεδήσασ' ἄνδρα δαιδάλῳ πέπλῳ. 635
ἀνδρὸς μὲν ὑμῖν οὗτος εἴρηται μόρος
τοῦ παντοσέμνου, τοῦ στρατηλάτου νεῶν.
ταύτην τοιαύτην εἶπον, ὡς δηχθῇ λεὼς,
ὅσπερ τέτακται τήνδε κυρῶσαι δίκην.

ΧΟ. πατρὸς προτιμᾷ Ζεὺς μόρον τῷ σῷ λόγῳ, 640
αὐτὸς δ' ἔδησε πατέρα πρεσβύτην Κρόνον.
πῶς ταῦτα τούτοις οὐκ ἐναντίως λέγεις;
ὑμᾶς δ' ἀκούειν ταῦτ' ἐγὼ μαρτύρομαι.

ΑΠ. ὦ παντομισῆ κνώδαλα, στύγη θεῶν,
πέδας μὲν ἂν λύσειεν, ἔστι τοῦδ' ἄκος, 645
καὶ κάρτα πολλὴ μηχανὴ λυτήριος·
ἀνδρὸς δ' ἐπειδὰν αἷμ' ἀνασπάσῃ κόνις
ἅπαξ θανόντος, οὔτις ἔστ' ἀνάστασις.
τούτων ἐπῳδὰς οὐκ ἐποίησεν πατὴρ
οὐμὸς, τὰ δ' ἄλλα πάντ' ἄνω τε καὶ κάτω 650
στρέφων τίθησιν, οὐδὲν ἀσθμαίνων μένει.

ΧΟ. πῶς γὰρ τὸ φεύγειν τοῦδ' ὑπερδικεῖς ὅρα·
τὸ μητρὸς αἷμ' ὅμαιμον ἐκχέας πέδοι,
ἔπειτ' ἐν Ἄργει δώματ' οἰκήσει πατρός;
ποίοισι βωμοῖς χρώμενος τοῖς δημίοις; 655
ποία δὲ χέρνιψ φρατέρων προσδέξεται;

ΑΠ. καὶ τοῦτο λέξω, καὶ μάθ' ὡς ὀρθῶς ἐρῶ.
οὐκ ἔστι μήτηρ ἡ κεκλημένου τέκνου
τοκεὺς, τροφὸς δὲ κύματος νεοσπόρου·
τίκτει δ' ὁ θρώσκων, ἡ δ' ἅπερ ξένῳ ξένη 660
ἔσωσεν ἔρνος, οἷσι μὴ βλάψῃ θεός.
τεκμήριον δὲ τοῦδέ σοι δείξω λόγου.
πατὴρ μὲν ἂν γένοιτ' ἄνευ μητρὸς· πέλας
μάρτυς πάρεστι παῖς Ὀλυμπίου Διὸς,
οὐδ' ἐν σκότοισι νηδύος τεθραμμένη.

ἀλλ' οἷον ἔρνος οὔτις ἂν τέκοι θεός.
ἐγὼ δὲ, Παλλὰς, τἄλλα θ' ὡς ἐπίσταμαι,
τὸ σὸν πόλισμα καὶ στρατὸν τεύξω μέγαν,
καὶ τόνδ' ἔπεμψα σῶν δόμων ἐφέστιον,
ὅπως γένοιτο πιστὸς ἐς τὸ πᾶν χρόνου,
καὶ τόνδ' ἐπικτήσαιο σύμμαχον, θεὰ,
καὶ τοὺς ἔπειτα, καὶ τάδ' αἰανῶς μένοι
στέργειν τὰ πιστὰ τῶνδε τοὺς ἐπισπόρους.

ΑΘ. ἤδη κελεύω τούσδ' ἀπὸ γνώμης φέρειν
ψῆφον δικαίαν, ὡς ἅλις λελεγμένων.

ΧΟ. ἡμῖν μὲν ἤδη πᾶν τετόξευται βέλος.
μένω δ' ἀκοῦσαι πῶς ἀγὼν κριθήσεται.

ΑΘ. τί γάρ; πρὸς ὑμῶν πῶς τιθεῖσ' ἄμομφος ὦ;

ΧΟ. ἠκούσαθ' ὧν ἠκούσατ', ἐν δὲ καρδίᾳ
ψῆφον φέροντες ὅρκον αἰδεῖσθε, ξένοι.

ΑΘ. κλύοιτ' ἂν ἤδη θεσμὸν, Ἀττικὸς λεὼς,
πρώτας δίκας κρίνοντες αἵματος χυτοῦ.
ἔσται δὲ καὶ τὸ λοιπὸν Αἰγέως στρατῷ
ἀεὶ δικαστῶν τοῦτο βουλευτήριον.
πάγον δ' Ἄρειον τόνδ' Ἀμαζόνων ἕδραν,
σκηνάς θ', ὅτ' ἦλθον Θησέως κατὰ φθόνον
στρατηλατοῦσαι, καὶ πόλιν νεόπτολιν
τήνδ' ὑψίπυργον ἀντεπύργωσαν τότε,
Ἄρει δ' ἔθυον, ἔνθεν ἔστ' ἐπώνυμος
πέτρα, πάγος τ' Ἄρειος· ἐν δὲ τῷ σέβας
ἀστῶν, φόβος τε συγγενὴς τὸ μὰ δικεῖν
σχήσει, τό τ' ἦμαρ καὶ κατ' εὐφρόνην ὁμῶς,
αὐτῶν πολιτῶν μὴ ἀπιχραινόντων νόμους
κακαῖς ἐπιρροαῖσι· βορβόρῳ δ' ὕδωρ
λαμπρὸν μιαίνων οὔ ποθ' εὑρήσεις ποτόν.
τὸ μήτ' ἄναρχον μήτε δεσποτούμενον

ἀστοῖς περιστέλλουσι βουλεύω σέβειν,
καὶ μὴ τὸ δεινὸν πᾶν πόλεως ἔξω βαλεῖν.
τίς γὰρ δεδοικὼς μηδὲν ἔνδικος βροτῶν;
τοιόνδε τοι ταρβοῦντες ἐνδίκως σέβας, 700
ἔρυμά τε χώρας καὶ πόλεως σωτήριον
ἔχοιτ' ἂν οἷον οὔτις ἀνθρώπων ἔχει
οὔτ' ἐν Σκύθαισιν οὔτε Πέλοπος ἐν τόποις.
κερδῶν ἄθικτον τοῦτο βουλευτήριον,
αἰδοῖον, ὀξύθυμον, εὐδόντων ὕπερ 705
ἐγρηγορὸς φρούρημα γῆς καθίσταμαι.
ταύτην μὲν ἐξέτειν' ἐμοῖς παραίνεσιν
ἀστοῖσιν ἐς τὸ λοιπόν. ὀρθοῦσθαι δὲ χρὴ,
καὶ ψῆφον αἴρειν καὶ διαγνῶναι δίκην,
αἰδουμένους τὸν ὅρκον. εἴρηται λόγος. 710

ΧΟ. καὶ μὴν βαρεῖαν τήνδ' ὁμιλίαν χθονὸς
ξύμβουλός εἰμι μηδαμῶς ἀτιμάσαι.

ΑΠ. κἄγωγε χρησμοὺς τοὺς ἐμούς τε καὶ Διὸς
ταρβεῖν κελεύω μηδ' ἀκαρπώτους κτίσαι.

ΧΟ. ἀλλ' αἱματηρὰ πράγματ' οὐ λαχὼν σέβεις, 715
μαντεῖα δ' οὐκ ἔθ' ἁγνὰ μαντεύσει μένων.

ΑΠ. ἦ καὶ πατήρ τι σφάλλεται βουλευμάτων
πρωτοκτόνοισι προστροπαῖς Ἰξίονος;

ΧΟ. λέγεις· ἐγὼ δὲ μὴ τυχοῦσα τῆς δίκης
βαρεῖα χώρᾳ τῇδ' ὁμιλήσω πάλιν. 720

ΑΠ. ἀλλ' ἔν τε τοῖς νέοισι καὶ παλαιτέροις
θεοῖς ἄτιμος εἶ σύ· νικήσω δ' ἐγώ.

ΧΟ. τοιαῦτ' ἔδρασας καὶ Φέρητος ἐν δόμοις·
Μοίρας ἔπεισας ἀφθίτους θεῖναι βροτούς.

ΑΠ. οὔκουν δίκαιον τὸν σέβοντ' εὐεργετεῖν, 725
ἄλλως τε πάντως χἢτε δεόμενος τύχοι;

ΧΟ. σύ τοι παλαιὰν διανοιὴν καταφθίσας

οἴνῳ παρηπάτησας ἀρχαίας θεάς.
ΑΠ. σύ τοι τάχ', οὐκ ἔχουσα τῆς δίκης τέλος,
ἐμεῖ τὸν ἰὸν οὐδὲν ἐχθροῖσιν βαρύν. 730
ΧΟ. ἐπεὶ καθιππάζει με πρεσβῦτιν νέος,
δίκης γενέσθαι τῆσδ' ἐπήκοος μένω,
ὡς ἀμφίβουλος οὖσα θυμοῦσθαι πόλει.
ΑΘ. ἐμὸν τόδ' ἔργον, λοισθίαν κρῖναι δίκην·
ψῆφον δ' Ὀρέστῃ τήνδ' ἐγὼ προσθήσομαι. 735
μήτηρ γὰρ οὔτις ἐστὶν ἥ μ' ἐγείνατο,
τὸ δ' ἄρσεν αἰνῶ πάντα, πλὴν γάμου τυχεῖν,
ἅπαντι θυμῷ, κάρτα δ' εἰμὶ τοῦ πατρός.
οὕτω γυναικὸς οὐ προτιμήσω μόρον,
ἄνδρα κτανούσης δωμάτων ἐπίσκοπον. 740
νικᾷ δ' Ὀρέστης, κἂν ἰσόψηφος κριθῇ.
ἐκβάλλεθ' ὡς τάχιστα τευχέων πάλους
ὅσοις δικαστῶν τοῦτ' ἐπέσταλται τέλος.
ΟΡ. ὦ Φοῖβ' Ἄπολλον, πῶς ἀγὼν κριθήσεται;
ΧΟ. ὦ Νὺξ μέλαινα μῆτερ, ἆρ' ὁρᾷς τάδε; 745
ΟΡ. νῦν ἀγχόνης μοι τέρματ', ἢ φάος βλέπειν.
ΧΟ. ἡμῖν γὰρ ἔρρειν, ἢ πρόσω τιμὰς νέμειν.
ΑΠ. πεμπάζετ' ὀρθῶς ἐκβολὰς ψήφων, ξένοι,
τὸ μὰδικεῖν σέβοντες ἐν διαιρέσει.
γνώμης δ' ἀπούσης πῆμα γίγνεται μέγα. 750
βαλοῦσά τ' οἶκον ψῆφος ὤρθωσεν μία.
ΑΘ. ἀνὴρ ὅδ' ἐκπέφευγεν αἵματος δίκην.
ἴσον γάρ ἐστι τἀρίθμημα τῶν πάλων.
ΟΡ. ὦ Παλλὰς, ὦ σώσασα τοὺς ἐμοὺς δόμους,
γαίας πατρῴας ἐστερημένον σύ τοι 755
κατῴκισάς με· καί τις Ἑλλήνων ἐρεῖ,
Ἀργεῖος ἀνὴρ αὖθις ἔν τε χρήμασιν
οἰκεῖ πατρῴοις, Παλλάδος καὶ Λοξίου

ἕκατι καὶ τοῦ πάντα κραίνοντος τρίτου
σωτῆρος, ὃς πατρῷον αἰδεσθεὶς μόρον 760
σώζει με, μητρὸς τάσδε συνδίκους ὁρῶν.
ἐγὼ δὲ χώρᾳ τῇδε καὶ τῷ σῷ στρατῷ
τὸ λοιπὸν εἰς ἅπαντα πλειστήρη χρόνον
ὁρκωμοτήσας νῦν ἄπειμι πρὸς δόμους
μήτοι τιν' ἄνδρα δεῦρο πρυμνήτην χθονὸς 765
ἐλθόντ' ἐποίσειν εὖ κεκασμένον δόρυ.
[αὐτοὶ γὰρ ἡμεῖς ὄντες ἐν τάφοις τοτε
τοῖς τἀμὰ παρβαίνουσι νῦν ὁρκώματα
ἀμηχάνοισι πράξομεν δυσπραξίαις
ὁδοὺς ἀθύμους καὶ παρόρνιθας πόρους 770
τιθέντες, ὡς αὐτοῖσι μεταμέλῃ πόνος·
ὀρθουμένων δὲ καὶ πόλιν τὴν Παλλάδος
τιμῶσιν ἀεὶ τήνδε συμμάχῳ δορὶ
αὐτοῖσιν ἡμεῖς ἐσμεν εὐμενέστεροι.]
καὶ χαῖρε, καὶ σὺ καὶ πολισσοῦχος λεὼς 775
πάλαισμ' ἄφυκτον τοῖς ἐναντίοις ἔχοις,
σωτήριόν τε καὶ δορὸς νικηφόρον.

ΧΟ. ἰὼ θεοὶ νεώτεροι παλαιοὺς νόμους
καθιππάσασθε κἀκ χερῶν εἵλεσθέ μου.
ἐγὼ δ' ἄτιμος ἁ τάλαινα βαρύκοτος, 780
ἐν γᾷ τᾷδε, φεῦ,
ἰὸν ἰὸν ἀντιπενθῆ
μεθεῖσα καρδίας σταλαγμὸν
χθονὶ ἄφορον· ἐκ δὲ τοῦ
λειχὴν ἄφυλλος, ἄτεκνος, 785
ἰὼ δίκα, πέδον ἐπισύμενος
βροτοφθόρους κηλῖδας ἐν χώρᾳ βαλεῖ.
στενάζω; τί ῥέξω; γελῶμαι· δύσοιστα
πολίταις ἔπαθον, 790

ἰὼ μεγάλα τοι κόραι δυστυχεῖς
Νυκτὸς ἀτιμοπενθεῖς.
ΑΘ. ἐμοὶ πίθεσθε μὴ βαρυστόνως φέρειν.
οὐ γὰρ νενίκησθ', ἀλλ' ἰσόψηφος δίκη 795
ἐξῆλθ' ἀληθῶς, οὐκ ἀτιμίᾳ σέθεν.
ἀλλ' ἐκ Διὸς γὰρ λαμπρὰ μαρτύρια παρῆν,
αὐτός θ' ὁ χρήσας αὐτὸς ἦν ὁ μαρτυρῶν,
ὡς ταῦτ' Ὀρέστην δρῶντα μὴ βλάβας ἔχειν.
ὑμεῖς δὲ τῇ γῇ τῇδε μὴ βαρὺν κότον 800
σκήψησθε, μὴ θυμοῦσθε, μηδ' ἀκαρπίαν
τεύξητ', ἀφεῖσαι δαιμόνων σταλάγματα,
βρωτῆρας αἰχμὰς σπερμάτων ἀνημέρους.
ἐγὼ γὰρ ὑμῖν πανδίκως ὑπίσχομαι
ἕδρας τε καὶ κευθμῶνας ἐνδίκου χθονὸς, 805
λιπαροθρόνοισιν ἡμένας ἐπ' ἐσχάραις,
ἕξειν, ὑπ' ἀστῶν τῶνδε τιμαλφουμένας.
ΧΟ. ἰὼ θεοὶ νεώτεροι παλαιοὺς νόμους
καθιππάσασθε κἀκ χερῶν εἵλεσθέ μου.
ἐγὼ δ' ἄτιμος ἁ τάλαινα βαρύκοτος, 810
ἐν γᾷ τᾷδε, φεῦ,
ἰὸν ἰὸν ἀντιπενθῆ
μεθεῖσα καρδίας σταλαγμὸν
χθονὶ ἄφορον· ἐκ δὲ τοῦ
λειχὴν ἄφυλλος, ἄτεκνος, 815
ἰὼ δικα, πέδον ἐπισύμενος
βροτοφθόρους κηλῖδας ἐν χώρᾳ βαλεῖ.
στενάζω; τί ῥέξω; γελῶμαι· δύσοιστα
πολίταις ἔπαθον, 820
ἰὼ μεγάλα τοι κόραι δυστυχεῖς
Νυκτὸς ἀτιμοπενθεῖς.
ΑΘ. οὐκ ἔστ' ἄτιμοι, μηδ' ὑπερθύμως ἄγαν

θεαὶ βροτῶν στήσητε δύσκηλον χθόνα. 825
κἀγὼ πέποιθα Ζηνὶ, καὶ τί δεῖ λέγειν;
καὶ κλῇδας οἶδα δωμάτων μόνη θεῶν,
ἐν ᾧ κεραυνός ἐστιν ἐσφραγισμένος·
ἀλλ' οὐδὲν αὐτοῦ δεῖ· σὺ δ' εὐπειθὴς ἐμοὶ
γλώσσης ματαίας μὴ 'κβάλῃς ἐπὶ χθόνα 830
καρπὸν φέροντα πάντα μὴ πράσσειν καλῶς.
κοίμα κελαινοῦ κύματος πικρὸν μένος,
ὡς σεμνότιμος καὶ ξυνοικήτωρ ἐμοί·
πολλῆς δὲ χώρας τῆσδ' ἔτ' ἀκροθίνια
θύη πρὸ παίδων καὶ γαμηλίου τέλους 835
ἔχουσ' ἐς ἀεὶ τόνδ' ἐπαινέσεις λόγον.

ΧΟ. ἐμὲ παθεῖν τάδε, φεῦ,
ἐμὲ παλαιόφρονα κατά τε γᾶν οἰκεῖν,
ἀτίετον, φεῦ, μύσος.
πνέω τοι μένος ἅπαντά τε κότον. 840
οἰοῖ δᾶ, φεῦ.
τίς μ' ὑποδύεται
πλευρὰς ὀδύνα;
θυμὸν αἴτε, μᾶτερ
Νύξ. ἀπὸ γάρ με τιμᾶν δαναιᾶν θεῶν 845
δυσπάλαμοι παρ' οὐδὲν ἦραν δόλοι.

ΑΘ. ὀργὰς ξυνοίσω σοι· γεραιτέρα γὰρ εἶ.
καὶ τῷ μὲν εἶ σὺ κάρτ' ἐμοῦ σοφωτέρα,
φρονεῖν δὲ κἀμοὶ Ζεὺς ἔδωκεν οὐ κακῶς. 850
ὑμεῖς δ' ἐς ἀλλόφυλον ἐλθοῦσαι χθόνα
γῆς τῆσδ' ἐρασθήσεσθε· προὐννέπω τάδε.
οὐπιρρέων γὰρ τιμιώτερος χρόνος
ἔσται πολίταις τοῖσδε. καὶ σὺ τιμίαν
ἕδραν ἔχουσα πρὸς δόμοις Ἐρεχθέως 855
τεύξει παρ' ἀνδρῶν καὶ γυναικείων στόλων.

ὅσην παρ' ἄλλων οὔποτ' ἂν σχέθοις βροτῶν.
σὺ δ' ἐν τόποισι τοῖς ἐμοῖσι μὴ βάλῃς
μήθ' αἱματηρὰς θηγάνας, σπλάγχνων βλάβας
νέων, ἀοίνοις ἐμμανεῖς θυμώμασι, 860
μήτ' ἐξελοῦσ' ὡς καρδίαν ἀλεκτόρων
εν τοῖς ἐμοῖς ἀστοῖσιν ἱδρύσῃς Ἄρη
ἐμφύλιόν τε καὶ πρὸς ἀλλήλους θρασύν.
θυραῖος ἔστω πόλεμος, οὐ μόλις παρὼν,
ἐν ᾧ τις ἔσται δεινὸς εὐκλείας ἔρως· 865
ἐνοικίου δ' ὄρνιθος οὐ λέγω μάχην.
τοιαῦθ' ἑλέσθαι σοι πάρεστιν ἐξ ἐμοῦ,
εὖ δρῶσαν, εὖ πάσχουσαν, εὖ τιμωμένην
χώρας μετασχεῖν τῆσδε θεοφιλεστάτης.
ΧΟ. ἐμὲ παθεῖν τάδε, φεῦ, 870
ἐμὲ παλαιόφρονα κατά τε γᾶν οἰκεῖν,
ἀτίετον, φεῦ, μύσος.
πνέω τοι μένος ἅπαντά τε κότον.
οἰοῖ δᾶ, φεῦ.
τίς μ' ὑποδύεται 875
πλευρὰς ὀδύνα;
θυμὸν ἄϊε, μᾶτερ
Νύξ. ἀπὸ γάρ με τιμᾶν δαναιᾶν θεῶν
δυσπάλαμοι παρ' οὐδὲν ἦραν δόλοι. 880
ΑΘ. οὗτοι καμοῦμαί σοι λέγουσα τἀγαθὰ,
ὡς μήποτ' εἴπῃς, πρὸς νεωτέρας ἐμοῦ
θεὸς παλαιὰ καὶ πολισσούχων βροτῶν
ἄτιμος ἔρρειν τοῦδ' ἀπόξενος πέδου.
ἀλλ' εἰ μὲν ἁγνόν ἐστί σοι πειθοῦς σέβας, 885
γλώσσης ἐμῆς μείλιγμα καὶ θελκτήριον,
σὺ δ' οὖν μένοις ἄν· εἰ δὲ μὴ θέλεις μένειν,
οὗ τἂν δικαίως τῇδ' ἐπιρρέποις πόλει

μῆνίν τιν' ἢ κότον τιν' ἢ βλάβην στρατῷ.
ἔξεστι γάρ σοι τῆσδε γαμόρῳ χθονὸς 890
εἶναι δικαίως ἐς τὸ πᾶν τιμωμένῃ.
ΧΟ. ἄνασσ' Ἀθάνα, τίνα με φῆς ἔχειν ἕδραν;
ΑΘ. πάσης ἀπήμον' οἰζύος· δέχου δὲ σύ.
ΧΟ. καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει;
ΑΘ. ὡς μή τιν' οἶκον εὐθενεῖν ἄνευ σέθεν. 895
ΧΟ. σὺ τοῦτο πράξεις, ὥστε με σθένειν τόσον;
ΑΘ. τῷ γὰρ σέβοντι συμφορὰς ὀρθώσομεν.
ΧΟ. καί μοι πρόπαντος ἐγγύην θήσει χρόνου;
ΑΘ. ἔξεστι γάρ μοι μὴ λέγειν ἃ μὴ τελῶ.
ΧΟ. θέλξειν μ' ἔοικας, καὶ μεθίσταμαι κότου. 900
ΑΘ. τοιγὰρ κατὰ χθόν' οὖσ' ἐπικτήσει φίλους.
ΧΟ. τί οὖν μ' ἄνωγας τῇδ' ἐφυμνῆσαι χθονί;
ΑΘ. ὁποῖα νίκης μὴ κακῆς ἐπίσκοπα,
καὶ ταῦτα γῆθεν ἔκ τε ποντίας δρόσου
ἐξ οὐρανοῦ τε, κἀνέμων ἀήματα, 905
εὐηλίως πνέοντ' ἐπιστείχειν χθόνα·
καρπόν τε γαίας καὶ βοτῶν ἐπίρρυτον
ἀστοῖσιν εὐθενοῦντα μὴ κάμνειν χρόνῳ,
καὶ τῶν βροτείων σπερμάτων σωτηρίαν.
τῶν δυσσεβούντων δ' ἐκφορωτέρα πέλοις. 910
στέργω γάρ, ἀνδρὸς φιτυποιμένος δίκην,
τὸ τῶν δικαίων τῶνδ' ἀπένθητον γένος.
τοιαῦτα σοῦστι. τῶν ἀρειφάτων δ' ἐγὼ
πρεπτῶν ἀγώνων οὐκ ἀνέξομαι τὸ μὴ οὐ
τήνδ' ἀστύνικον ἐν βροτοῖς τιμᾶν πόλιν. 915
ΧΟ. δέξομαι Παλλάδος ξυνοικίαν, στρ. α'.
οὐδ' ἀτιμάσω πόλιν,
τὰν καὶ Ζεὺς ὁ παγκρατὴς Ἄρης τε
φρούριον θεῶν νέμει.

ῥυσίβωμον Ἑλλά-
νων ἄγαλμα δαιμόνων.
ᾗτ' ἐγὼ κατεύχομαι
θεσπίσασα πρευμενῶς
ἐπισσύτους βίου τύχας ὀνησίμους
γαίας ἐξαμβρόσαι
φαιδρὸν ἁλίου σελας.

ΙΟ. τάδ' ἐγὼ προφρόνως τοῖσδε πολίταις
πράσσω, μεγάλας καὶ δυσαρέστους
δαίμονας αὐτοῦ κατανασσαμένη.
πάντα γὰρ αὗται τὰ κατ' ἀνθρώπους
ἔλαχον διέπειν.
ὁ δὲ μὴ κύρσας βαρέων τούτων
οὐκ οἶδεν ὅθεν πληγαὶ βιότου.
τὰ γὰρ ἐκ προτέρων ἀπλακήματά νιν
πρὸς τάσδ' ἀπάγει· σιγῶν δ' ὄλεθρος
καὶ μέγα φωνοῦντ'
ἐχθραῖς ὀργαῖς ἀμαθύνει.

ΧΟ. δενδροπήμων δὲ μὴ πνέοι βλάβα, ἀντ. α'.
τὰν ἐμὰν χάριν λέγω,
φλογμοῖς ὀμματοστερὴς φυτῶν,
τὸ μὴ περᾶν ὅρον τόπων,
μηδ' ἄκαρπος αἰα-
νὴς ἐφερπέτω νόσος,
μῆλά τ' εὐθενοῦντ' ἄγαν,
ξὺν διπλοῖσιν ἐμβρύοις,
τρέφοι χρόνῳ τεταγμένῳ· γόνος δὲ γᾶς
πλουτόχθων ἑρμαίαν
δαιμόνων δόσιν τίοι.

ΑΘ. ἦ τάδ' ἀκούετε, πόλεως φρούριον,
οἷ' ἐπικραίνει; μέγα γὰρ δύναται

πότνι' Ἐρινὺς παρά τ' ἀθανάτοις
τοῖς θ' ὑπὸ γαῖαν περί τ' ἀνθρώπων
φανερῶς τελέως διαπράσσουσιν
τοῖς μὲν ἀοιδάς, τοῖς δ' αὖ δακρύων
βίον ἀμβλωπὸν παρέχουσαι. 955

ΧΟ. ἀνδροκμῆτας δ' ἀώ- στρ. β'.
ρους ἀπεννέπω τύχας,
νεανίδων τ' ἐπηράτων
ἀνδροτυχεῖς βιότους δότε, κύρι' ἔχοντες, 960
θεαί τ' ὦ Μοῖραι
ματροκασιγνῆται,
δαίμονες ὀρθονόμοι,
παντὶ δόμῳ μετάκοινοι,
παντὶ χρόνῳ δ' ἐπιβριθεῖς 965
ἐνδίκοις ὁμιλίαις,
παντᾶ τιμώταται θεῶν.

ΑΘ. τάδε τοι χώρᾳ τῇμῇ προφρόνως
ἐπικραινομένων
γάνυμαι· στέργω δ' ὄμματα Πειθοῦς, 970
ὅτι μοι γλῶσσαν καὶ στόμ' ἐπωπᾷ
πρὸς τάσδ' ἀγρίως ἀπανηναμένας·
ἀλλ' ἐκράτησε Ζεὺς ἀγοραῖος.
νικᾷ δ' ἀγαθῶν
ἔρις ἡμετέρα διὰ παντός. 975

ΧΟ. τὰν δ' ἄπληστον κακῶν ἀντ. β'.
μήποτ' ἐν πόλει στάσιν
τᾷδ' ἐπεύχομαι βρέμειν.
μηδὲ πιοῦσα κόνις μέλαν αἷμα πολιτᾶν 980
δι' ὀργὰν ποινᾶς
ἀντιφόνους ἄτας
ἁρπαλίσαι πόλεως.

χάρματα δ' ἀντιδιδοῖεν
κοινοθελεῖ διανοίᾳ, 985
καὶ στυγεῖν μιᾷ φρενί.
πολλῶν γὰρ τόδ' ἐν βροτοῖς ἄκος.
ΑΘ. ἆρα φρονοῦσα γλώσσης ἀγαθῆς
ὁδὸν εὑρίσκεινς;
ἐκ τῶν φοβερῶν τῶνδε προσώπων 990
μέγα κέρδος ὁρῶ τοῖσδε πολίταις.
τάσδε γὰρ εὔφρονας εὔφρονες ἀεὶ
μέγα τιμῶντες καὶ γῆ καὶ πόλις
ὀρθοδίκαιοι
πρέψετε πάντες διάγοντες. 995
ΧΟ. χαίρετε χαίρετ' ἐν αἰσιμίαισι πλούτου, στρ. γ'.
χαίρετ' ἀστικὸς λεὼς,
ἵκταρ ἥμενοι Διὸς,
παρθένου φίλας φίλοι
σωφρονοῦντες ἐν χρόνῳ. 1000
Παλλάδος δ' ὑπὸ πτεροῖς
ὄντας ἅζεται πατήρ.
ΑΘ. χαίρετε χὐμεῖς· προτέραν δ' ἐμὲ χρὴ
στείχειν θαλάμους ἀποδείξουσαν.
πρὸς φῶς ἱερὸν τῶνδε προπομπῶν 1005
ἴτε, καὶ σφαγίων τῶνδ' ὑπὸ σεμνῶν
κατὰ γῆς σύμεναι, τὸ μὲν ἀτηρὸν
χώρας κατέχειν, τὸ δὲ κερδαλέον
πέμπειν πόλεως ἐπὶ νίκῃ.
ὑμεῖς δ' ἡγεῖσθε, πολισσοῦχοι, 1010
παῖδες Κραναοῦ, ταῖσδε μετοίκοις.
εἴη δ' ἀγαθῶν
ἀγαθὴ διάνοια πολίταις.
ΧΟ. χαίρετε, χαίρετε δ' αὖθις, ἔπος διπλοίζω, ἀντ. γ'.

πάντες οἱ κατὰ πτόλιν,
δαίμονές τε καὶ βροτοὶ, 1015
Παλλάδος πόλιν νέμον-
τες· μετοικίαν δ' ἐμὴν
εὖ σέβοντες οὔτι μέμ-
ψεσθε συμφορὰς βίου. 1020

ΑΘ. αἰνῶ δὲ μύθους τῶνδε τῶν κατευγμάτων,
πέμψω τε φέγγει λαμπάδων σελασφόρων
ἐς τοὺς ἔνερθε καὶ κάτω χθονὸς τόπους,
ξὺν προσπόλοισιν, αἵτε φρουροῦσιν βρέτας
τοὐμὸν δικαίως. ὅμμα γὰρ πάσης χθονὸς 1025
Θησῆδος ἐξίκοιτ' ἂν εὐκλεὴς λόχος
παίδων γυναικῶν καὶ στόλος πρεσβυτίδων. * * *
φοινικοβάπτοις ἐνδυτοῖς ἐσθήμασι
τιμᾶτε, καὶ τὸ φέγγος ὁρμάσθω πυρὸς,
ὅπως ἂν εὔφρων ἥδ' ὁμιλία χθονὸς 1030
τὸ λοιπὸν εὐάνδροισι συμφοραῖς πρέπῃ.

ΠΡ. βᾶτε δόμῳ, μεγάλαι φιλότιμοι
Νυκτὸς παῖδες ἄπαιδες, ὑπ' εὔφρονι πομπᾷ-
εὐφαμεῖτε δὲ, χωρῖται- 1035
γᾶς ὑπὸ κεύθεσιν ὠγυγίοισι
τιμαῖς καὶ θυσίαις περίσεπται τύχᾳ τε.
εὐφαμεῖτε δὲ πανδαμεί.
ἵλαοι δὲ καὶ εὐθύφρονες γᾷ 1040
δεῦρ' ἴτε σεμναὶ, πυριδάπτῳ
λαμπάδι τερπόμεναι καθ' ὁδὸν.
ὁλολύξατε νῦν ἐπὶ μολπαῖς.
σπονδαὶ δ' ἐς τὸ πᾶν ἔνδαιδες οἴκων.
Παλλάδος ἀστοῖς Ζεὺς ὁ πανύπτας 1045
οὕτω μοῖρά τε συγκατέβα.
ὁλολύξατε νῦν ἐπὶ μολπαῖς.

[redacted]

EUMENIDES.

NOTES.

1. The apodosis to πρῶτον μὲν, is ἔπειτα καθιζάνω, in vs. 29.
πρεσβεύω, *I give precedence to among gods.* For the mythology of this whole passage, see Muller's Eumenides, § 91, p. 184 sqq.

3. For the accusative after ἕζετο, see Jelf, § 556, *b.*

5. οὐδὲ πρὸς βίαν τινὸς. Æschylus probably alludes to the account given by Pindar, who makes Earth contend fiercely with Apollo for the oracular seat (see Schol. on Eum. 2). Euripides seems to follow this myth, Iph. Taur. 1234 sqq.

7. ἡ is from ὅς, *ille.* See Jelf, § 816, 2. "Γενέθλια, *dies natalis, lustricus,* was in general the eighth day for girls, and the ninth for boys. On this day they were carried round the hearth (ἀμφιδρόμια), and so received a kind of fire-baptism: the children were shewn on the occasion to the elder relatives, and received presents wrapped up, called ὀπτήρια, here γενέθλιος δόσις; at the same time

the child was named after the grandfather in preference. Sometimes, however, the Amphidromiæ appear distinct from the Genethlia . . . Phœbus' name was a *μαμμωνυμικόν*." Muller, p. 186, note.

9. *χοιράδα*. "*Dorsum* inmane mari summo."

10. *ναυπόρους*. Transl., "the ship-harbouring shores of Pallas," i. e. "the shores near Athens which ships *pass through* to the harbours of Piræus, Phalerum," etc. Drake.

13. *π.* Ἡφαίστου, the Athenians, as descended from Erichthonius.

16. For such metaphors as *πρυμνήτης ἄναξ*, see on Sept. c. Th. 2.

17. *κτίσας* = *ποιήσας*, as in vs. 714.

19. *προφήτης*, interpreter, exponent of the will of Jove. Cf. Virg. iii. 251. "Quæ Phœbo pater omnipotens, mihi Phœbus Apollo Prædixit."

21. The temple of Pallas *προναία* is mentioned by Herod. i. 92. Render *ἐν λόγοις in story*, as in Choeph. 631. *κακῶν δὲ πρεσβεύεται τὸ Λήμνιον*.

24. Supply *αὐτοῦ* after *ἀμνημονῶ*.

25. *ἐστρατήγησεν* = *στρατηγὸς ἦν, went as general.*

27. Cf. Apoll. Rh. ii. 71; *καρύκιαι νύμφαι Πλειστοῖο θύγατρες*.

28. *τέλειον*. Cf. Sept. c. Th. 151; Ag. 947.

30. *τῶν πρὶν εἰσ. ἄριστα*, i. e. better than my former entrances.

31. Abresch would read πάρ', i. e. πάρεισι. Cf. Jelf, § 643, *obs.* 3, 2; Burges, κεῖτις Ἑλλήνων πάρα.

33. πάλῳ λάχοντες. It was customary to determine by lots the order in which the oracle should be consulted.

38. οὐδὲν, *is nought, good-for-nothing, a mere cipher.* Suppl. 720; γυνὴ μονωθεῖσ' οὐδέν· οὐκ ἔνεστ' Ἄρης.—μὲν οὖν = immo vero; *nay, she is like a child in strength rather than a woman.* Drake.

40. ἐπ' ὀμφαλῷ. "In the time of Æschylus and Pindar this omphalos was situated in the adytum of the temple, and upon it were the golden images of the two eagles, which, according to the legend, being let fly from east to west, had met here: but it was afterwards removed from the penetralia, and in the time of Pausanias was in the front court of the temple. We are indebted to modern archæology for our present exact knowledge of the shape of this white stone, as Pausanias calls it; for the semi-circular or semi-oval object, which so frequently occurs in relievos, coins, and vase-paintings, and was till lately regarded, though without any good reason, as a portion of the tripod, has recently been discovered to be the omphalos in question." Muller, p. 51, sq.

43. ὑψιγέννητον, *high-growing.*

44. μεγίστῳ is probably corrupt; various conjectures have been proposed, few bearing much appearance of probability. Buckley thinks the passage is interpolated, and that we should simply read ἀργῆτι μαλλῷ σωφρόνως ἐστεμμένον.

49-53. On the *external representation* of these goddesses, see by all means, Muller, § 93.

54. "The moisture which drips from their eyes is no libation welcome to the gods (λείβειν λίβα, in allusion to λοιβή)." Muller, p. 190, note.

57-9. *I have not beheld the tribe of this sisterhood; nor what land can boast of having nurtured this brood with impunity, so as not subsequently to bewail its disaster.*

59. ἀνατὶ. On the termination of such adverbs as these, see Blomf. gl. on Prom. V. 216. Jelf, § 324.

63. καὶ τοῖσιν ἄλλοις. "Ergo ἑαυτῷ etiam;" Paley. After this verse the scene opens, and discloses the interior of the temple, with the tripod an omphalus, upon which Orestes is discovered sitting, while the Furies slumber on seats around him. Apollo stands by his side, and Hermes in the background.

65. καὶ πρόσω δὲ, *et procul etiam remotus.* But it seems better to read πρόσω γ', with Blomfield.

68. This *may* be defended as a nominativus pendens, but it is certainly a very awkward example.

72. Τάρταρόν θ', *Tartarus, to wit,* this being explanatory of σκότον.

76. It seems preferable to read βιβῶντ' ἂν ἀεὶ, and to take ἂν, with Drake, in the sense of *ready, likely to,* so that ἑλῶσί σε βιβῶντ' ἂν, may = βιβαίης ἂν, εἴ σ' ἐλαύνοιεν. Hermann, however, thinks that ἀν', as a preposition, is defensible, quoting, in support of its peculiar collocation, Plato Legg. viii. p. 832, C. ἀλλ' ἀκόντων ἑκοῦσα ἄρχει σὺν ἀεί τινι βίᾳ.

78. βουκολούμενος, *brooding over,* lit. *grazing upon.* But *Wakefield's "driven herd-like"* seems better, and agrees

with Hermann's remark that the signification of this word is passive, not active, and that "inest huic verbo frustrati laboris significatio."

80. ἄγκαθεν, *in ulnis.* See on Ag. 3.

87. *But thy power is competent to render me this favour.*

90. ἐπώνυμος, *true to your name.* Cf. Sept. c. Th. 8; Choe. 288.

92. ἐκ νόμων. This has been variously altered to ἐκνόμως by Hermann, (i. e. *excessively, strongly,*) or ἔννομον, by Buckley (who is tacitly followed by Drake); but Herm. seems right in reading τόδ' ἐκνόμων σέβας, i. e. as the Schol. says: τὸ τῶν ἱκετῶν σέβισμα καὶ δέημα οὐ μόνον τιμᾷ ὁ Ζεύς· ἀλλὰ καὶ σέβει ὁρῶν αὐτὸ ὁρμώμενον προσηκούσῃ τύχῃ, Suid. ἐκνόμοις, παρανόμοις. Nevertheless ἔννομον σέβας, as applied to the office of Hermes, seems to agree more naturally with the import of the next line.

94. εὕδοιτ' ἂν. Jelf, § 425, 2, *b.*

95. Jelf, § 708, 1, takes this nominative as the subject of a verb *implied* in the periphrasis ὄνειδος οὐκ ἐλλείπεν, as =ἀεὶ ὀνειδίζομαι. Drake prefers referring it to αἰσχρῶς ἁλῶμαι, making the intermediate words parenthetical. If it be taken as a nominativus pendens, we may compare παθοῦσα in vs. 100; Iph. T. 947; Hippol. 23.

104. This is, like many other notions in Æschylus, of Pythagorean origin, since that philosopher held that the mind was able to see into future events when asleep, but not awake. Cf. Cic. de Div. i. 39. "Cur autem Deus dormientes nos moneat, vigilantes negligat?"

105. ἀπρόσκοπος, *unforeseen*, passive; ἀπροσκόπος, *unable to see.*

106. ἐμῶν, scil. δωρεῶν, i. e. *sacrifices.*

108. On the ἐσχάραι, see Muller, § 89, p. 178. On the preceding line, cf. ibid. p. 180. "The Olympian gods in their serene sublimity require only the sweet odour and stream from the bones and fat of the victims, whereas the Chthonian beings covet a portion of the flesh and blood, and demand the entire victim for themselves. At the same time, water was poured on the ground, perhaps, as at Colonus, at three pourings from three different vessels. The water was not mixed with wine (νηφάλια), but with honey (μελίκρατα), and no donbt also with soft assuaging oil."

109. ὅραν = καθ' ὅραν, as ἀωρίαν ἥκοντες, in Acharn. 23. See Elmsl. on Bacch. 722.

112. καὶ ταῦτα, *aye, and he hath bounded*, etc.

115. φρονήσατε, *be conscious*, for *I* am the dream that now addresses your sleeping mind.

118. *My enemies have found* προσίκτορας, i. e. gods who protect them as προσίκτορας. Muller, p. 126.

119. "As προστρόπαιος denotes both him who προστρέπεται, and him to whom a person προστρέπεται, so the words formed from ἵκω have the same twofold signification. Not only the suppliants are ἵκεται, ἵκτορες, ἀφίκτορες, but Zeus also is ἵκτωρ, or ἵκτηρ, ἀφίκτωρ. Hence I explain vs. 118. *My enemies have found*, προσίκτορας, i. e. Gods who protect them as προσίκτορας." Muller, p. 126.

125. The sense is filled out by the Schol. *τί οὖν μέλλεις τὸ σὸν ἀνύειν;*

130. *φράζου, take heed!*

131. *ὄναρ*, a noted Atticism for *κατ' ὄναρ*. See Iph. T. 505; Vesp. 1218. Photius: *κατ' ὄναρ οὐ χρὴ λέγειν· βάρβαρον γὰρ παντελῶς· ἀλλ' ὄναρ.*

136. *ἀντίκεντρα, been as a scourge.*

140. *ἐγὼ δὲ σὲ* is put for *ὡς ἐγὼ σὲ ἤγειρα.* See examples in Jelf, § 895, *e.*

142. "Schutz applies *φροιμίου* to the recent vision: Paley, to the coming song. May it not have a more *extended* sense, and mean 'this beginning of our labours generally?' 'Let us see whether the fore-part of our labour is to fall to the ground,' i. e. the chase of Orestes that we have already gone through." Drake. The irregularity of the singular and plural numbers, and of the construction which occurs in the following verses, arises from the fact that they are sung by the separate furies, one after another, but without any regular order. See Jelf, § 390, 2 *β*.

161. *ἔχειν* is emphatic, like the latin *habet.* Cf. Ag. 367.

164. Construe: *πάρεστι προσδρακεῖν γᾶς ὀμφαλὸν ἀρόμενον φονολιβῆ Θρόμβον περὶ πόδα περὶ κάρα, βλοσυρὸν ἄγος ἔχειν.* Paley translates: *one may behold earth's centre to have taken on itself a blood-dropping gore-clot about foot and head* (as we should say, *from head to foot*) *so as to have a terrible defilement of murders.*

174. "Here *τε* and *καὶ* are not simply copulative, but = 'etsi tamen.' 'Me injuria afficit, illum tamen non liber-

rabit." Hermann. The transition, however, from one person to another, is very awkward.

176. For a full explanation of the term *προστρόπαιος*, see Muller, § 51.

177. *μιάστορα*, for *ἀλάστορα*, *avenger of blood.* *ἐκ κείνου*, "*post illud*, quod antea passus est." Dindorf. The old reading was *ἐκείνου.* Scholfield and Paley read *ἐξ ἐμοῦ.*

181. A periphrase for the arrow, perhaps so called from the hissing produced by its flight. So *ἔγχη πτερωτὰ* Herc. F. 1101; *πτερόεντες ὀϊστοί* in Homer.

183. *ἀπ' ἀνθρ. sucked* from men, as is clear from the following verse.

186. *But* go ye *where.* A verb may easily be supplied from the opposition necessarily implied in *χρίμπτεσθαι.*

188. On these difficult verses, see Linwood, v. *χλοῦνις.* Burges' conjecture, *παίδων τε χλοῦνις καὶ κακῶν ἀκρωνία*, seems to make the passage intelligible. Fritsch and Hermann read, much to the same purpose, *παίδων τε χλοῦνις, ἡδ' ἀκρωνία κακοῦ.* The other emendation approaches much nearer to the *ductus literarum.*

191-2. Construe: *οἷας ἑορτῆς στέργηθρ'* (i. e. *taste for*) *ἔχοντες ἐστὲ ἀπ. θεοῖς.*

192. *ὑφηγεῖται, is suggestive of* this taste.

194. As the Furies had now quitted the temple, and come down to the orchestra, they were in the *περίβολος* of the temple, and consequently in the neighbourhood. "Itaque *πλησία χρηστήρια vicinum templum* sunt, ante quod Furiæ *commorantur.*" Hermann.

201. *πῶς δή; pray how?* This is spoken sarcastically.

204. Supply *εἶναι* with *ὑπέστης*. *αἵματος, murderer*, abstract for concrete.

209. "'Boast of an honourable privilege—when you have it,—not of a base occupation, unworthy of goddesses." So Paley; and this is more probable than to suppose the words simply ironical, 'Proclaim this fine privilege of yours.'" Drake.

211. *What! in the case of a woman who* etc.?

212. *Yes; for this would not be murder committed on a relation by blood.* So in Alcest. 532. Admetus calls his wife *δθνεῖον, οὐ συγγενῆ γεγῶσαν.*

214. *Διὸς, scil. τελείου.* Schol. on Thesm. 973. *Ἥρα τελεία καὶ Ζεὺς τέλειος, ἐτιμῶντο ἐν τοῖς γάμοις, ὡς πρυτάνεις ὄντες τῶν γάμων. τέλος δὲ ὁ γάμος.*

220. For the construction of the infinitives see Jelf, § 670, 1.

222. *τὰ μὲν, the murder of Clytæmnestra, τὰ δὲ, that of Agamemnon. πράσσουσαν ἡσυχαιτέραν, too remiss in exacting vengeance.* Drake.

224. "At Athens every court had its president (*ἡγεμών*), whose duty it was to conduct the previous inquiry upon the cases about to be presented, and upon whose sanction they were brought into court. In actions for homicide this office was held at Athens by the second of the nine Archons, the *Ἄρχων βασιλεύς*. Here however it is filled by the Lady Athena, whom Orestes by the instruction of Apollo invokes at the very outset to be his judge. This indeed she declines, since it is not for her,

the immaculate goddess, to sit as judge upon a case of blood; and she appoints a jury instead, to whom she refers the matter. Pallas therefore is the magistrate of preliminary inquiry, the *prætor* who appoints judges for the parties (*dat judices*)." Muller, p. 145.

226. *πλέον τίθου, increase for yourself.* Jelf, § 362, 5.

229. *ἔμπας, any how,* i. e. without such honours as we possess.

230. There is the same double accusative in Bacch. 345. *μέτειμι δίκην τόνδε.*

235. The scene is shifted to Athens. See Introduction.

237-9. "Æschylus goes upon the supposition of several acts of purification having been performed upon Orestes, the first and principal of them at Delphi, very shortly after the commission of the deed... but the glory of having cleansed him from his guilt was claimed by several other temples, especially by such as were consecrated to Apollo; in the same way as the tale of his persecution was repeated in different temples of the Erinnyes." Muller, § 62. The chief places were 1. at Orestium in Parrhasia, a district of Arcadia, where Orestes is first said to have been seized with a fit of madness, in which he bit off one of his fingers, to which a monument was erected called *δακτύλου μνῆμα.* 2. At Gerynea in Achaia, whither the Mycenians resorted for refuge in Ol. 97. 3. In Laconia, where there was a stone called "the stone of Assuaging Zeus," from Orestes having experienced relief on seating himself upon it. 4. At Trœzene. 5. At Rhegium. Hence Orestes now says that the edge of his guilt had been *blunted and worn down by contact with the dwellings and haunts of other men.*

240. *ὅμοια, just as if* I had not been purified at all.

245. *μην. ἀφθέγκτου, scil. αἵματος.*

249. *πεποίμανται, has been traversed,* as by a shepherd seeking pasturage for his flocks.

251. *ἦλθον.* For these frequent changes from the plural to the singular, and vice versa, see Jelf, § 390.

254. *προσγελᾷ, greets me.*

255. This is another commatic ode, spoken by the various personages of the Chorus, as vss. 140 sqq. above.

257. *ἀλκὰν, aid, protection.*

260. *ὑπόδ. θ. γ. χερῶν, is willing to stand his trial for the work of his hands,* Hesych. *ὑπόδικος· ὑπεύθυνος, χρεώστης, ἔνοχος δίκης.*

263. *διερὸν, the life-blood.* The force of *δια* in this word is *penetrating*, as in *διώκω, διαίνω, δίομαι,* etc.

264. With *ζῶντος* understand *σοῦ*, with *ῥοφεῖν* supply *ἐμέ.*

269. Compare Ran. 147; Virg. Æn. vi. 608; Plato, Phædon, § 144.

270. The words *τιν' ἀσεβῶν* are doubtless spurious, as the metre shews, otherwise the syntax would be the same as *εὐσεβεῖν τινα*, in Ag. 329; see Jelf, § 565. So *ἁμαρτάνειν θεοὺς*, Xen. Hell. i. 7, 19.

275. *δελτογράφῳ, recording.*

280. *αἷμα χερὸς*, i. e. the blood with which my hand was stained. Cf. vss. 237-40, with the note.

282. *ποταίνιον ὄν, when it was fresh, recent.* "Swine, the victims sacrificed to the infernal powers as peace-offerings, served also for the rites of purification. Sucking-pigs were slaughtered in such a way that the blood spirted on the manslayer's hands, and was then supposed to wash away the human blood which clung to them." Drake, introd. to Eum. § 28.

286. Buckley would transpose this line (which is evidently out of place), and place it before vs. 275, reading *κἀγὼ διδαχθεὶς ἐν κακοῖς κ.τ.λ.*

290. i.e. Orestes himself. The poet here alludes to the newly-made Argive alliance, upon which some useful remarks will be found in Drake's Introd. § 81, 2; cf. vss. 762 sqq.

294. This simply means, whether she be sitting or standing, "I will just remark that the idea expressed in *κατηρεφῆ πόδα* was no doubt visibly manifested. In the ancient *ἅρμα* the charioteer stood in a stooping posture, as shewn in numerous specimens of ancient sculpture: so that with female charioteers the dress falls over the feet. On the contrary, when combating on foot, Pallas plants her left leg straight in advance; *τίθησιν ὀρθὸν πόδα*, as exhibited in the Panathenaic vases;" Muller, p. 67, note.

298. "The optative is used, because the wish is followed up in the construction by the kind of attraction. 'Quum dicit *ὅπως γένοιτο*, optare se ait ut veniat illa, quæ si velit opem ferat.' Herm. Soph. Phil. 325; Aj. 1220." Drake.

300. On *μὴ οὐ*, see Jelf, § 750, 2.

303. ἀποπτύεις, respues.

305. Both in this line, and in vs. 302, we may trace the vestiges of the horrid legend of the Vampire, which has so often employed the pen of the romancist.

306. *δέσμιον.* "By this proclamation they would deter every child of earth, and Orestes in particular, from the vain attempt of evading the power of the Erinnyes; by it Orestes is to be fettered as with indissoluble bonds: a purpose undoubtedly symbolized to the view of the spectators by peculiar evolutions accompanying the dance. On that account the ode is called 'a magically binding hymn.' It therefore bears a certain analogy to the *καταδέσεις* of the ancients addressed to infernal Hermes, Earth, and similar divinities, with the view of devoting a person to destruction." Muller, p. 34.

311. *ἐπινωμᾷ, distributes them.*

313. *προνέμοντα, holding forth,* freely exposing to the public gaze, in contradistinction to *ἐπικρύπτει* in vs. 317.

319. "*Παραγιγνόμεναι, coming forward in behalf of the dead. παρὰ* in comp. often has the notion of 'aiding, being on the side or party of.' Compare *παρεστὼς* vs. 65: *παρακαλέω,*" etc. Drake.

320. *τελέως, effectually,* i. e. as thorough avengers.

321. On Night, as the mother of the Erinnyes, see Muller, § 92.

322. *To quick and dead.*

325. *ματρῷον ἄγ. κ. φόνου.* A bold enallage (see Jelf, § 440), which Paley renders: *my own peculiar victim to expiate a mother's murder.*

326. Cf. vs. 341; "Such iteration of the particular pa-

sage which marks the proper object of the whole passage was usual in incantations and in songs of destiny: thus in the love-charm of Theocritus we have the perpetually recurring burden, Ἴυγξ ἕλκε τυ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα, and in the song of the Fates in Catullus, Epithalamium of Thetis, 'Currite, ducentes subtemina, currite, fusi." No doubt the accompanying evolutions of the Chorus were directed towards the stage with a notion expressive of encompassing, confining, narrowing in: men's own eyes beheld how the victim was arrested and spell-bound with mysterious fetter." Muller, p. 34 sq.

326. τεθυμένῳ, *the devoted one*, scil. Orestes. So Theoc. ii. 3. ὡς τὸν ἐμοὶ βάρυν ἐοντα φίλον καταθύσομαι ἄνδρα:

332. αὐ. βροτοῖς, *a blight to mortals.*

334. διανταία, *all-pervading, irresistible.*

336. *In the case of mortals by whom such murders have been committed.* For τοῖσιν, see Jelf, § 445, 3.

350. *And it is the duty of the gods to keep their hands aloof from us.*

355. τιθασὸς, *cicur*, i. e. domestic. Acts of murder committed against the person of a citizen were supposed to be instigated by Ἄρης ἐμφύλιος, οὐ τιθασὸς. See Muller, § 67.

356. Observe the tmesis for ἐπιδιόμεναι τοῦτον.

359. ὑφ. αἵμ. νέου, *on account of the blood recently shed.*

360. By τινὰ, Zeus is meant. Cf. Jelf, § 373, *obs.* 2; and Muller, p. 195. The construction is very awkward, and we should perhaps read σπευδομένα, with Drake. Paley *and Linwood* observe, that the proper construction would

have been *σπευδομένα... καταφέρω*, but that the introduction of a new sentence in vs. 365, 6, caused the anacoluthon. He renders: *being desirous to take out of other hands these cares* (sc. *τὸ διώκειν* etc.), *and to bring about an exemption on the part of the gods from interfering with prayers offered to me, and that we should not be brought to Anacrisis.*

362. The *ἀνάκρισις* was the preliminary examination of a case before an Archon or other magistrate, before it came into the public courts. See Dict. of Ant., p. 92.

370. But Drake thinks that *σφαλερὰ κῶλα* does not refer to the fugitives, but to the persecutors, in apposition with *ἄκμὰν*. He would therefore read *καὶ τανυδρόμοις, my limbs that overthrow even the swiftly running.*

375. i. e. *ἐπὶ ταῖς ἐφόδοις ἡμῶν μέλανα εἵματα ἐχούσων.*

379. *Such darkness, pestilence-like* (*μύσος*) *hath spread its wings o'er the man; and rumour with many murmurs, whispers against his family,* [*that it is under*] *a murky cloud.* We may remark that Æschylus expresses by *metaphor* what we should by *simile.* We should say, "Rumour, *like a* murky cloud, speaks against the house." Æsch. says: "Rumour speaks a murky cloud against" etc. Drake.

381. *μένει*, scil. *τάδε, this dispensation.*

387. *δυσοδοιπ.* salebrosa, *fraught with dangers.*

398. *καταφθατουμένη = φθάνουσα κατακτωμένη, as I was forestalling foreign usurpation of the land,* scil. of Sigeum, where there was a temple of Pallas. The poet indirectly exhorts his countrymen to regain possession of this promontory, for which they had long contended with the

Mitylenæans, by the fiction that it had been bestowed on Pallas by the Grecian leaders.

406. διώκουσα, *plying.*

410. The change from the dative to the accusative is explained by Drake from the circumstance that λέγω here means, first, to speak *to*, to address, and then to speak *of*, or describe; render therefore: *and you I address as resembling*, etc.

413. *But for his neighbours to speak ill of a person because he is deformed.*

18. κληδ. ἐπων., *characteristic names.*

419. τιμὰς, *attributes.* See Monk on Alc. 30.

420. εἴ τις λέγοι = εἰ ὑμεῖς λέγοιτε, as Aj. 816. See Jelf, § 425, *b*.

423. Join τὸ χαίρειν μηδαμοῦ.

428. δυοῖν, two contending parties.

429. "*But he neither would accept the oath we proposed to him, nor tender one to us:* alluding to the διωμοσία, a preliminary ceremony in all trials. The plaintiff's oath was called προωμοσία, the defendant's ἀντωμοσία." Drake. See Muller, p. 146, 7.

431. τῶν σοφῶν = τῆς σοφίας.

441. ἐν τρ. Ἰξίονος, who is supposed to have been the first shedder of kindred blood, by slaying his father. See Muller, § 53, and Dict. of Mythol.

444. μέλημα, *subject of anxiety.* The meaning of the following verses has been already explained above.

455. *ἱστορεῖς, thou knowest.*

461. *ἐξεμαρτύρει.* The imperfect is probably used because it refers to Choeph. 1010, (*μαρτυρεῖ δέ μοι Φᾶρος τόδ' ὡς ἔβαψεν Αἰγίσθου ξίφος,*) a play which the audience had but lately witnessed.

467. Join *τοὺς ἐπαιτίους τῶνδε.*

468. *εἰ... εἴτε.* See Jelf, § 778, *obs.*

469. *For however I fare at your hands, I shall be content.* Antig. 634. *ἦ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι;* Herod. ix. 27; *πάντῃ γὰρ τεταγμένοι πειρησόμεθα εἶναι χρηστοί.*

470. The MSS. give *εἴ τις.* Herm. *ἢ εἴ τις.*

473. By correcting *ὅμως* in vs. 475 to *ἐμοῖς*, and retaining *ὅμως* in the present verse, we get the following sense. "Especially since you (in spite of your having performed every necessary rite) have nevertheless come, a pure and harmless suppliant, to my temple: I receive you in my city as being now free from blame." See Drake's note.

477-8. After *μετ' αὖθις* supply *ἔσσεται*, taking it as equivalent to *ἰὸς μεθήσουσιν.* The Schol. takes *τυχοῦσαι* as put for the genit. absolute. Cf. Jelf, § 708, 1.

479. "Observe that *πέδῳ* is the *general*, *χώρᾳ* the *specific* term." Drake.

480. *μένειν*, that the Furies should remain; *πέμπειν*, that I should send them away.

484. *τὸν* refers to the words that follow: *the institution that I will found shall endure for ever.*

486. τὰ βέλτατα, as "ductores Danaum, delecti, *prim virorum*," in Lucretius.

489. Read πορόντας.... φράσειν with Markland and Her mann. Pallas here leaves the scene.

490. καταστροφαὶ v. θεσμίων, *revolutions such as to lead t new laws.*

491. δίκα τε καὶ βλάβα, "if this matricide's definition o right and wrong is to prevail." Drake, who rightly ob serves that τε prevents our taking these words as hendiadys for "the unjust cause."

500. τῶνδε, *of us.*

501. *I will let loose every kind of murder.*

505. ὑπόδοσις implies that new evils will *succeed* the *cessa tion* of the old. The next line is very doubtful. Jel § 391, 2, (see index of authors,) seems to take βέβαια a agreeing with all the preceding substantives.

512. ταῦτα, *ad hunc modum*, in apposition with οἶκτον, th whole = οἰκτρῶς ἂν λέγοι ταῦτα.

516. sqq. "Constr. ἐσθ' ὅπου τὸ δεινὸν δεῖ μένειν, εὖ κ φρενῶν ἐπίσκοπον καθημένον, i. e. *there are cases wher fear ought to remain, exercising a wholesome guardianshi over the mind by its presence.*" Drake.

521. μηδὲν, *scil.* δεινόν. Cf. Aj. 1073. οὐ γάρ πο-' οὔ ἂν ἐν πόλει νόμοι καλῶς φέροιντ' ἂν, ἔνθα μὴ καθεστήκ δέος.

530. *But extremes* (ἄλλα, scil. alia quam τὸ μέσον), *regards with displeasure* (ἄλλᾳ = secius).

540. Cf. Ag. 381-3.

545. *τις, unusquisque, every one.*

555. *καθήσειν.* A metaphor taken from persons who cast overboard their goods, when threatened with shipwreck.

556. *κεραίας, the yard-arm.*

559. *ἀκούοντας,* scil. *τοὺς θεοὺς,* as we may infer from *δαίμων* in the next line.

560. *τὸν οὔποτ' αὐχοῦντα, him who never expected, never could persuade himself that it would be so.* Schol. *τὸν μηδέποτε προσδοκήσαντα.* Cf. Prom. 689.

562. λαπαδνὸν, *weak, powerless,* for *ἀλαπαδνὸν,* as λαπάζω for *ἀλαπάζω.* So *βληχρὸς* or *ἀβληχρὸς, στάχυς* or *ἄσταχυς,* etc.

564-5. Join *δι' αἰῶνος ὤλετο, has for ever lost.*

566. *στρατὸν, the people,* as in vs. 683, 672. Soph. El. 749.

573. *καταγνωσθῇ, may be determined.* It is properly used only of a decision *against* the defendant.

579. *καὶ συνδικήσων, and to plead the cause with him.* This word, and the like, are generally applied to the advocate on the side of the defendant. But in vs. 361, the Furies are called the *σύνδικοι* of Clytæmnestra.

580. *εἴσαγε, open the cause.* See Muller, § 72, p. 148.

589. i. e. this is one great point gained on our side. In wrestling, the third throw determined the victory. Cf. Ag. 171. *τριακτῆρος οἴχεται τυχών.*

590. *οὐ κειμένῳ*, not on one who is *down*, also a metaphor from wrestling.

600. Not *μιασμάτων* (but see Jelf, § 388, *a*), for Elmsley shews that the tragedians, though they use *δύο* with a pl. subst., never use *δυοῖν*. Transl. *she laid herself open to attack for two several crimes.*

603. Read *φόνου*.

605. See note on vs. 212.

606. *ἐν αἵμ. τῆς μητρὸς* = *ὅμαιμος τῇ μητρί.*

609. *ἐξ. δέ μοι, declare for me.*

610. On *σφε* for *αὐτὴν*, see Jelf, § 654, 1, *a*.

613. *δοκεῖ*, suppl. *πέπραχθαι* from *δράσαι* in 611.

618. Compare Virgil, quoted in the note on vs. 19.

619-21. *I bid you observe how great is the force of this just argument, and follow up the will of my father, for an oath is in no wise of greater authority than Jove.* Unless we say: *there is no stronger pledge by which to make oath, than Jove.* Apollo means that the oath they had just taken did not compel them to give a verdict contrary to the revealed will of Jove.

624. *μηδαμοῦ νέμειν, to count as nothing.*

625. This is nothing to the purpose, *for* etc.

630. For *ἡμπολημκότα* with an accus., see Jelf, § 552.

632. *εὔφροσιν*, sub. *λόγοις.*

633-4. Constr. *φᾶρος παρεσκήνωσε δροίτῃ περῶντι αὐτῷ λουτρὰ καὶ ἐπὶ τέρματι.* '*But as he was bathing*' (so

Drake takes περῶντι λουτρὰ, not *passing through the bath-room*), *she threw a robe over the tub, extending to the very end* (scil. τῶν λουτρῶν), *and smote her husband, when she had fettered him with an embroidered drapery, from which there was no escape.*

638. τ. τ. εἶπον, *such have I described her.* δηχθῇ, *may be stung with indignation.*

645. λύσειεν, scil. μηχανὴ λυτήριος.

651. *in no wise panting in his strength.*

652. "The word γὰρ implies an ellipse of this kind: 'Suppose the defendant acquitted through your advocacy, acquittal is useless to him: *for* see what will be the result of it." Drake.

655-6. Compare Muller, § 50.

656. χέρνιψ. See note on Ag. 1037.

658 sqq. See the same strange argument in Orest. 553 sqq. τοῦ κεκλ. τέκνου, *of her so-called child.*

661. οἷσι, *in the case of those fathers.*

665. A verse, alluding to Pallas having sprung from the head of her father, has doubtless been lost.

673. τῶνδ', the Argives and Athenians, as represented by Orestes and the jury.

678. Constr. πῶς τιθεῖσα ἄμομφος ὃ πρὸς ὑμῶν.

680. Join ἐν καρδίᾳ αἰδεῖσθε.

685. Herm. and Dind. read ὄρειον, considering that Ἄρειον is useless, when the reason for its being so called is not.

introduced until vs. 689, 90. The construction (hitherto looked upon as a nominativus pendens) is thus explained by Paley: πάγον δ' Ἄρειον (or ὄρειον) τόνδε καὶ πόλιν νεόπτολιν τήνδε (= ἀκρόπολιν) τότε ἀντεπύργ. Ἀμαζόνες, ὅτ' ἦλθον. That the acropolis, the place on which the trial was held, is meant, seems almost certain from the use of τήνδε in vs. 688. It must be observed that Pallas here points to the view of Athens, delineated on the περίακτος. "The *Periacti*, of the same height as the stage-screen, and situated at the angles between it and the side walls, were prism-shaped, having three faces, and were easily moveable about a pivot: on the several three faces there were different views and prospects painted, so that by turning round the Periacti, the near and distant landscape (τόπος and χώρα) were changed with facility and expedition." Muller, p. 59, note.

690. On the demonstrative force of τῷ, see Jelf, § 444, 5.

691. ξυγγενής, *cognate*, or *innate*.

697. περιστέλλουσι... σέβειν, *to embrace and reverence*.

703. i. e. neither among Greeks nor barbarians. But the prosperity of the Scythians (especially the Hyperboreans) and the Peloponnesians was proverbial. Cf. Œd. Col. 695 sqq.

705. εὐδόντων ὑπερ ἐγρηγ. i. e. careful on behalf of the careless.

708. ὀρθοῦσθαι, *to rise from your seats*.

711. "Before this, and each of the following distichs, one of the Areopagites rises, and drops his calculus into the urn." Drake. καὶ μὴν, *look you!*

715. οὐ λαχὼν, *not having been allotted such a duty*.

717. "Apollo's argument in full would be, Zeus' attribute is *τὸ βουλεῦσαι*, mine, *τὸ μαντεῦσαι*. Neither his will nor my oracles are impaired (*σφάλλεται*) by harbouring suppliants." Drake.

720. *ὁμιλήσω*, *will haunt.*

724. See Eurip. Alcest. sub init.

726. The optative is used, because *χὥτε* = *καὶ εἴ ποτε*. See Jelf, § 844.

735. The reader is referred, on the subject of the "calculus Minervæ," to Muller's dissertation, p. 215 sqq. Drake, Introd. § 35, well observes that "the much disputed *calculus Minervæ* is an *imaginary* ballot, not an actual one; the numbers being equal, a white *ψῆφος* is supposed to be added in favour of the accused, signifying that mercy naturally prevails over severity, in an equally balanced case."

741. Because the casting vote was supposed to be given in his favour.

746. Cf. Ach. 60, *ταῦτα δῆτ' οὐκ ἀγχόνη* ;

748. *ἐκβολὰς ψήφων* = *ψήφους ἐκβεβλημένους*, as *δικέλλης ἐκβολὴ* Antig. 250, = *γῆ ὑπὸ δικέλλης ἐκβεβλημένη*.

751. "A proverb = *ἔβαλέ τε καὶ ὤρθωσεν*. Transl. 'The difference of one vote hath ere now o'erthrown or lifted up a house.'" Drake.

762-4. The allusion to the Argive alliance has been already noticed.

765. *χθονὸς*, scil. *Ἀργείας*.

768. "Join *τὰμὰ νῦν ὁρκώματα*, and constr. *πράξομεν ὡς*

μεταμέλῃ, efficiemus ut pœniteat." Drake. For the double dative, see Jelf, § 611, obs.

772. *ὀρθωμένων*, scil. *τῶν πραγμάτων*, *if matters go aright.* Hermann. Jelf, § 696, obs. 3, would supply *αὐτῶν*.

777. Exeunt Orestes and Apollo.

782. *ἀντιπενθῆ*, *counterpart of woe.* Herm. would join it with *καρδίας*.

789-90. There is great doubt about the reading. If the present one be correct, we must understand it as meaning, "things intolerable to the citizens," i.e. that the insult offered to the Furies will produce most baleful consequences to the citizens.

791. *μεγάλα τοι*, *much, I wot.*

796. "*ἀληθῶς*, *really* equal, though *apparently* against you: for the jury were equally divided: my casting vote made the difference." Drake.

801. Read *σκήψητε*, with Elmsley. "Observe the change of tense in *σκήψητε—θυμοῦσθε*. The aorist expresses an action done suddenly, and at once accomplished: the present, its continuance; 'Visit not this land with the lightning of your heavy resentment, do not continue in anger.'" Drake.

802. We should probably read *πνευμόνων*, with Musgrave, instead of *δαιμόνων*.

806. *λιπαροθρόνοισιν*, *making shining thrones for you.*

825. *στήσητε*, render, *make*, as in Œd. C. 1041. *πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκνων.*

829. *οὐδὲν αὐτοῦ δεῖ*, because I hope you will yield to *persuasion.*

831. For the infinitive, see Jelf, § 669, *c.*

835. Cf. Muller, § 88.

837. *ἐμὲ παθεῖν, that I should have suffered!* See Jelf, § 679, 1.

844. *θυμὸν, my rage.*

845. *δαναιᾶν, ancient.* Cf. Prom. 794; *δηναιαὶ κόραι.* Translate: *reduced me from my ancient honours to a mere cipher.* So vs. 213, and Ag. 221. *παρ' οὐδὲν ἔθεντο.*

849. Probably spurious.

852. *You will at some time long for this land.*

853. *τιμιώτερος, productive of more honour.*

857. It is difficult to know to what we should refer *δσην.* Drake proposes *οἵαν*, agreeing with *ἕδραν.*

859. *αἱμ. θηγάνας, whetstones of bloodshed, the bane of youthful spirits.*

860. *δολίνοις*, i.e. quarrels more deep and rankling than those which happen when men are inebriated.

861. Cock-fighting was a favourite amusement with the Athenians. See Dict. Antiq. art. *Ἀλεκτρυόνων ἀγών.*

864. Constr. *παρὼν ἐκείνῳ ἐν ᾧ*, i. e. let those who desire war, enjoy it, but let it be far from *us* (*θυραῖος*).

866. He perseveres in the metaphor from cock-fighting. Cf. Pind. Ol. xii. 20; *ἐνδομάχας ἀλέκτωρ.*

οὐ λέγω, dictam nolo, as ill-omened. Ag. 838, *τὴν κάτω γὰρ οὐ λέγω.* Soph. El. 1446, *εἰ δ' ἔπεστι νέμεσις, οὐ λέγω.*

883. *καὶ π. βροτῶν, and through men that dwell in cities*, i. e. the Athenians.

885-6. Join *ἁγνὸν καὶ θελκτήριον*, taking both with *σέβας Πειθοῦς*, with which *μείλιγμα* is in apposition.

888. *οὔ τἂν*, for *οὔτοι ἂν.*

890. *γαμόρῳ*, i. e. *γεωμόρῳ, an inhabitant.* The construction is like Hor. "Atqui licet esse beatis."

894. *καὶ δὴ δέδεγμαι, suppose I do accept it.* See Elmsl. on Med. 380; Jelf, § 860, 8.

899. *I need not promise what I shall not perform*, for if I like, I need not promise anything. Dem. Mid. p. 538; *ἐλθὼν ἐπὶ δεῖπνον, οἷ μὴ βαδίζειν ἐξῆν αὐτῷ* (*whither he need not have gone*). Paley.

902. *ἐφυμνῆσαι, to express as our wish.*

903. *Whatever tends to victory without shame*, referring to vs. 864-6. But see Paley.

906. *εὐηλίως, in fair sunshine.* Compare Blackie's version:

> "from Earth,
> From the seas bring dew, and from the sky
> Bring blessings; the benignly-wafting gales
> On summer wings be wafted to this land."

908. καμνεῖν, to fail.

910. *ἐκφορώτερα* may be taken in one of two metaphorical senses; either as meaning, "mayest thou weed out," or, "mayest thou carry out to burial," as *efferre* in Latin.

914. Constr. *οὐκ ἀνέξομαι τὸ μὴ οὐ (οὕτω) τιμᾷν τὴν πόλιν, (ὥστε εἶναι αὐτὴν) ἀστύνικον.* Drake.

925. The reading is very doubtful. Perhaps the best reading is Scholefield's *ἐξαμβρασαι*, "care to boil or bubble forth." See Paley's notes. So Greg. Nyssen. Or. 2; *οὐχ ἡ γῆ αὐτομάτως, ὥσπερ τοὺς τέττιγας, ἐξέβρασε.*

929. *καταπασσαμένη, having caused to settle here.*

935. *ἀπάγει, hales,* a word properly used of dragging an offender before the judges.

936. *μέγα φωνοῦντα, even the boaster.* With *σιγῶν ὄλεθρος* compare Tibull. I. 9, 4. "Sera tamen *tacitis* Pœna venit pedibus."

939. *I am now speaking of my own kindnesses.*

940. *ὀμματοστερῆς.* Cf. Virg. G. II. 73. "Nec modus inserere, atque *oculos* imponere simplex," i. e. *the buds.*
τὸ μὴ περᾶν. Suppl. *ὥστε.*

941 sq. Herod. iii. 65. *καὶ ταῦτα μὲν ποιεῦσι ὑμῖν γῆ τε καρπὸν ἔκφεροι καὶ γυναῖκές τε καὶ ποῖμναι τύκτοιεν, ἐοῦσι ἐς τὸν ἅπαντα χρόνον ἐλευθέροσι.*

947. *ἑρμαίαν τίοι = τίοι δαίμονας διδόντας ἕρμαια,* scil. *ταῖς ἀπαρχαῖς.*

949. πόλεως φρούριον. Cf. Ach. 162. λεὼς ὁ σωσίπολις

954, 5. i. e. to some joy, to others sorrow.

956. ἀπεννέπω, abominor.

960. With κύρι' ἔχοντες, supply τάδε, in reference to Ζε τέλειος, Ἥρα τελεία, and Κύπρις.

961. On the Fates, as daughters of Night, and their m thological connection with the Eumenides, see Mull § 92, and notes.

965. *And who at all times press heavily with just visit tion.*

972. From ἀπαναίνομαι.

974. ἀγαθῶν ἔρις, our rivalry as to which shall do mo good to the city.

981 sq. The full expression would be: δι' ὀργὰν ποιν ἁρπαλίσασα, ἀντιφόνους ἄτας ἐγκαταστήσετε. Pale who retains ποινὰς, instead of ποινᾶς, Hermann's co rection.

984. χάρματα = χάριτας. See New Cratylus, p. 372.

986. στυγεῖν. This is in opposition to χάρματα δ' ἀντίδοιε but serves to express the same idea of unity of feelin like Sallust's "idem velle ac nolle." The infinitive d pends upon a suppressed verb, e. g. καὶ ἐν νῷ ἔχοι στυγεῖν, by a *zeugma*, with ἀντίδοιεν.

988. *And can it be that thou, restored to thy sense art finding out the way to speak favourably?* Black *renders:*

"Wisely now the tongue of kindness
Thou hast found, the way of love;
And their terror-speaking faces
Now look wealth to me and mine."

992. "Her so willing, ye more willing now receive:" Blackie. On the term *εὔφρονες*, as specially applied to these goddesses, see Muller, § 92.

996. *αἰσιμίαισι, blessings*, for *αἴσιμα* = *ἀγαθά*.

999. An expression proverbially denoting excellence. Æsch. fragm. Niob. *οἱ θεῶν ἀγχίσποροι, οἱ Ζηνὸς ἐγγύς.*

1001. *ὑπὸ πτεροῖς.* "This was actually the case, for the Theatre was built immediately under the Acropolis, where was Pallas' statue." Drake.

1002. *προτέραν στείχειν, to lead the way.*

1006. *ὑπὸ*, under the propitiating influence of.

1008. *κατέχειν*, scil. *μνήσασθε.*

1010. For the dative after *ἡγεῖσθε*, see Jelf, § 596, 2.

1013. *διάνοια, the remembrance.*

1020. *Ye shall have no cause to be dissatisfied with the circumstances of life.*

1023. The cave at Colonos is meant, called *χάλκεος οὖδος*, and supposed to lead to the infernal regions.

1025. *δικαίως, duly.*

1027. Hermann, with great show of reason, supposes that some verses have been lost, in which the change of the name of the Furies from *Ἐρίνυες* to *Εὐμενίδες* was men-

tioned. See, however, Paley's note. At all events the next verse does not agree with the previous construction.

1035. This verse is parenthetical, as in vs. 1039.

1044. Linwood's conjecture, σπονδαὶ δ' εὐσόπιν ἐνδᾷδες is far preferable. If the common reading be retained, ἐς τὸ πᾶν must mean, *for ever.*

[redacted]

[redacted]